Acta Apostolicae Sedis

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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXIX, SERIES II, VOLUME XIV, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MDCCCCXLV II.

[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ALLOCUTIONES

I. Ab Summo Pontifice, die Dominica, XXII mensis Decembris anno Domini MCMXLVI, habita, coram christifidelibus Urbis, in foro Sancti Petri in Vaticano, providentissimo atque amatissimo Patri conclamantibus.

Una indicibile commotio se destat in animo Nostro, cum in hoc momento populum dilectum Romae, accorsum ad Nos, moventem impetu potente, irresistibili, devotionis et amoris filialis.

Verum est, anima catholica Civitatis Aeternae, pacifica in sancta libertate filiorum Dei, impavida et fortis in pugna, rursum effunditur in sinu Patris communis.

Quales meminias vuestra immensa congregatio ad animam Nostram evocat!

Primo, illud 12 Martii anno belli 1944, quando multitudo profugorum et errantium se miscebat cum turba civium Romanorum, trepidantium pro patria sua, pro focis suis et pro familiis suis; illi veniebant quaerere securitatem et consolamentum in verbo et in benedictione Patris et Episcopi sui, ipse quoque anxiosus et operosus pro salute Urbis et populi eius.

Deinde, post minus quam tres menses, illa dies fulgida 6 Iunii! Roma, prodigiose intacta ab immensis periculis, voluit hic celebrare cum gaudio superabundo primas horas liberationis suae.

Et tandem, illa Dominica Memorabilis Passionis anni 1945.

Cum longe adhuc sinistre rumorebat campus, vos implorabatis misericordem protectionem Caelorum, et Nos vos hortabamur ut non essetis.

[*Latin ed. p. 6*]

6 Acta Apostolicae Sedis — The official commentary reminds you of the Christian duties of piety, virtue, honesty, and fraternal love, to safeguard within your honor the holy heritage bequeathed to you by your fathers. And behold, today you have likewise gathered in great numbers before Us,

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children and daughters of this Rome, whose fate, in serene times as in dark ones, has always been and is the object of Our thoughts and Our prayers, of Our care and Our solicitude; you have come to proclaim before your fellow citizens, before your nation, before the entire Christian world, that you feel closely united with the See of Peter and with the Catholic traditions of your native city, in a holy unity that surpasses and overcomes every threat and every hostility, every hesitation and every trial. With sorrow and indignation, you see the sacred face of Rome (of this holy place, the seat by divine appointment of the Vicar of Christ) exposed—by the hands of impious deniers of God, profaners of divine things, worshippers of the senses—to be stained with dishonor, covered with mud. But behold: it appears today here, before you, in all its splendor, in all its intact, inviolate beauty. Never perhaps has the mission of Rome been greater, more beneficial, more indispensable than in the present hour. From the seven hills, extending its maternal arms, it extends its spiritual empire over the world, mysteriously enveloping it in its light. That light, which first appeared when the Church, the Bride of Christ, emerged from the clutches of persecutions and, crowned with the sign of victory, came forth from the roaring circuses and amphitheaters, when, immortal avenger of truth, more certain of the future than the pontiff ascending the Capitoline Hill with the silent virgin, *dum Capitolium scandet cum tacita virgine Pontifex si accinse con la spada dello spirito, que est Verbum Dei*, prepared to continue and extend the peaceful religious conquest of a world of peoples, greater than that subdued by iron and by the legions of the Caesars. Let your life and your conduct, your judgments and your works, be deeply permeated and guided by the vigilant and discerning conscience of that singular mission, no less honorable than it is laden with responsibility and duties. The countless legions of your martyrs and your saints watch over you. Show yourselves worthy of them. From the soil of Rome, the first Peter, surrounded by the threats of a perverted imperial power, uttered the proud cry of alarm: "Resist!" *Horat. Cann., III, 80, 8-9*.

[*Latin ed. p. 7*]

Acts of Pope Pius XII, 7, "Strong in the faith." On this very soil, We repeat today with doubled energy that cry to you, whose native city is now the theater of incessant efforts aimed at rekindling the struggle between the two opposing camps: for Christ or against Christ, for His Church, or against His Church. Arise, O Romans. The hour has struck, for many of you, to awaken from too long a slumber. To act strongly and to suffer strongly: this is the motto of the Roman name.

3. Upon you, beloved of Christ, called by Him to bear, in so prominent a sector of the great spiritual battle of our time, the banner of Christ through the winds and tides of error and passion; upon you—but also, yes, even upon those who fight against and revile the Religion and its Ministers, be-

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cause the love of the Church is always greater than their fault—We invoke the abundance of the protection and the invincible grace of the Almighty Lord, as We impart to you Our paternal Apostolic Blessing, a pledge and an assurance of charity, of justice, and of peace for Rome, for Italy, for the world.

His Most Blessed Father, having resided, on the twenty-fourth day of the month of December in the year of Our Lord 1946, in the vigil of the Nativity of Our Lord Jesus Christ, in the presence of the Most Reverend Cardinals and the Reverend Bishops and Prelates of the Roman Curia.

THE VOICE OF CONSCIENCE

Has there ever been in the history of the human race, in the history of the Church, a Christmas season and a turning of the year in which the desire to see the contrast between the message of peace of Bethlehem and the internal and external upheavals of a world that so often abandons the straight path of truth and justice burned more vividly in hearts and manifested itself more openly? Humanity, having just emerged from the horrors of a cruel war, the consequences of which still fill it with anguish, contemplates with astonishment the abyss opened between the hopes of yesterday and the realities of today; an abyss that even the most tenacious efforts scarcely suffice to overcome, because man, capable of destroying, is not always by himself capable of restoring.

- 1 Peter 5:9.

* Cf. Romans 13:11.

[*Latin ed. p. 8*]

Acta Apostolicae Sedis — Commentarium Officiale 8. Ecco ormai quasi due anni che il fragore dei cannoni è cessato. Gli eventi militari sui campi di battaglia hanno condotto a una vittoria incontrastabile di una delle parti belligeranti e a una sconfitta senza precedenti dell'altra. Raramente nella storia del mondo la spada aveva tracciato una così netta linea di divisione tra i vincitori e i vinti. L'ebbrezza gioiosa ed esuberante della vittoria è svanita. Le inevitabili difficoltà si sono manifestate in tutta la loro crudezza. Come? — Sopra tutti i disegni e gli ordinamenti umani sta la parola del Signore: "A fructibus eorum cognoscetis eos" (Matteo 7, 20). Una cosa rimane fuori di ogni dubbio: i frutti della vittoria e le sue ripercussioni sono stati finora non solo di indicibile amarezza per i soccombenti, ma si sono fatti sentire come una sorgente di molteplici ansie e di pericolose scissioni anche tra i vincitori.

I riflessi di queste divisioni sono andati, in passato, man mano crescendo a tal segno, che nessun vero amante dell'umanità, — e ancor meno la Chiesa di Cristo, sempre sollecita di corrispondere alla sua missione, — ha potuto chiudere gli occhi dinanzi a tale spettacolo. La Chiesa, che dal

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Salvatore divino è stata mandata a tutti i popoli per condurli alla loro eterna salute, non intende intervenire né parteggiare in controversie su oggetti puramente terreni. Essa è madre. Non domandate a una madre di favorire o di combattere la parte di uno o dell'altro dei suoi figli. Tutti devono egualmente trovare e sentire in lei quell'amore chiaroveggente e generoso, quella intima e inalterabile tenerezza, che dà ai suoi figli fedeli la forza di camminare con passo più fermo nella via regia della verità e della luce, e ai traviati e agli erranti ispira la brama di tornare sotto la sua guida materna.

Giammai forse la Chiesa di Cristo, giammai i suoi ministri e i suoi fedeli di ogni ceto e classe non hanno avuto tanto bisogno di questo amore illuminato, pronto al sacrificio e che non conosce nessun limite terreno e nessun pregiudizio umano, quanto nelle angustie del tempo presente, in paragone delle quali sembrano impallidire le dolorose vicende del passato.

Soltanto, dunque, lo spirito di carità, il sacro dovere del nostro ministero apostolico, oggi, in questa vigilia del Santo Natale, Ci aprono le labbra; essi solo Ci inducono a rivolgerci al mondo intero, ad affidare alle onde eteree, perché le portino sino alle estremità della terra, l'espressione...

[*Latin ed. p. 9*]

Moved by Our cares and Our fears, by Our prayers and Our most fervent hopes—trusting that many noble and compassionate hearts, even outside the Catholic communion, will echo this Our cry and offer Us their effective collaboration. We do not intend to criticize, but to stimulate. Not to accuse, but to assist. "Intentions of peace and not of affliction" move Our heart, and We desire to awaken them in the depths of the souls of those who hear Us. We know well that Our words and Our intentions risk being misinterpreted or twisted for political propaganda purposes. But the possibility of such erroneous or malicious comments could not silence Us. We would consider Ourselves unworthy of Our office, of the Cross that the Lord has placed upon Our weak shoulders, We would believe that We are betraying the souls who await from Us the light of truth and a sure guide, if, in order to avoid sinister interpretations, We hesitated, in such a critical hour, to do all that is incumbent upon Us to awaken slumbering consciences and to call them back to the duties of the holy army of Christ. No veto, from whatever quarter it may come, could prevail against the precept of Christ: "Go, and teach." With unfailing obedience to the divine Founder of the Church, We strive and will continue to strive, to the utmost limit of Our strength, to fulfill Our mission as defenders of truth, as guardians of justice, as proponents of the eternal principles of humanity and of love. In the exercise of this Our duty, We may well encounter resistance and misunderstandings. But We are comforted by the thought of the fate that befell the very Redeemer and those who followed in His footsteps, and the humble, but confident words of the Apostle Paul come to mind: "For I care not for being judged by men...

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for it is the Lord that judgeth me."

2. 3 I. A LONG AND PAINFUL PATH.

It was to be feared, in the ruinous and confused conditions in which the immense conflict left the world, that the path from the end of the war to the conclusion of peace would be long and painful. But the duration of that, to which We are presently witnessing, cannot yet be foreseen.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis — The official commentary, despite certain notable progress already achieved, nor when, nor how it will reach its end, this indefinite prolongation of a state of instability and uncertainty, is a clear symptom of an evil, which constitutes the sad characteristic of our age. Humanity, which has witnessed prodigious activity in all fields of military power, formidable in precision and scope in preparation and organization, lightning-fast in rapidity and improvisation in adapting to circumstances and needs, now sees the elaboration and formation of peace proceeding with great slowness and amidst unresolved conflicts in the determination of aims and methods. When the Atlantic Charter was first announced, all peoples listened attentively; finally, a breath of hope was felt. What remains now of that message and its provisions? Even in some of those States which — either by their own choice, or under the aegis of other and greater Powers — seek to present themselves to humanity today as forerunners of new and true progress, the "four freedoms," formerly greeted with enthusiasm by many, seem to be little more than a shadow or a counterfeit of what they were in the thought and intentions of the most loyal among their promulgators. We readily acknowledge the incessant efforts of eminent statesmen, who, for nearly a year, in a series of laborious conferences, have striven to achieve what honest people throughout the world desired or ardently aspired to. Unfortunately, differences of opinion, mutual distrust and suspicion, and the questionable value, in fact and in law, of not a few decisions already taken or still to be taken, have rendered uncertain and fragile the solidity and vitality of compromises and solutions based on force or the prestige of political power, leaving in the hearts of many disappointment and discontent. Instead of moving towards a real pacification, in vast territories of the globe, especially in large regions of Europe, the peoples find themselves in a state of constant agitation, from which, in a time more or less near, the flames of new conflicts might arise.

[*Latin ed. p. 11*]

Acts of Pope Pius XII, November 11, 1939: A TRIPLE APPEAL TO THE GOVERNORS OF PEOPLES.

He who sees and reflects upon all this, understands intimately the grav-

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ity of the present hour, and feels the need to invite the governors of the peoples, in whose hands are the destinies of the world, and from whose deliberations depend the outcome and progress, or the failure, of peace, to a threefold consideration:

I. The first condition for fulfilling the expectations of the peoples, for mitigating and gradually dispelling the anxieties of which they suffer internally, for removing the dangerous international tensions, is that all your energies and all your good will should aim to bring to an end the intolerable present state of uncertainty, to accelerate as much as possible – despite the difficulties which no serene spirit can deny – the arrival of a definitive peace among all the states. Human nature, during the long years of war and the post-war period, has shown an incredible capacity for resistance, being subjected to countless and unspeakable sufferings. But this capacity is limited; for millions of human beings, the limit has been reached; the spring is already too taut; nothing more would be needed to break it, and the rupture could have irreparable consequences. Humanity wishes to be able to hope again. All those who know that only a prompt return to normal economic, legal, and spiritual relations among the peoples can preserve the world from incalculable shocks and disorders, which would benefit only the dark forces of evil, have a real and vital interest in the rapid and complete conclusion of peace. Therefore, let the year that is now drawing to a close be the last of the vain and unfulfilled waiting; let the new year see the fulfillment of peace.

II. The year of fulfillment! This thought leads to the second appeal, which every upright spirit addresses to the governors of the peoples: You rightly desire – as it could be otherwise? – to see your names written in golden letters by history on the tablets of the benefactors of the human race; the very doubt that you might, one day, even without voluntary fault on your part, be placed in the pillory among the authors of its ruin, fills you with horror. Therefore, apply all the forces of your will and power to give to your work of peace its seal, or...

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis — A true justice, a far-sighted wisdom, and a sincere service to the common interests of the entire human family. The profound degradation into which the terrible war has plunged humanity imperatively demands to be overcome and healed through a morally elevated and unassailable peace, which will teach future generations to banish all spirit of brutal violence and to restore to the idea of right the primacy that had been unjustly stolen from it. We rightly appreciate the arduous but noble work of those statesmen who, deaf to the deceptive voices of vengeance and hatred, have striven and continue to strive tirelessly for the attainment of such a lofty ideal. But, despite their generous efforts, who could claim that from the discussions and negotiations of the year drawing

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to a close has emerged a clear plan, logically ordered in its broad outlines, capable of restoring to all peoples confidence in a future of tranquility and justice? Undoubtedly, such a calamitous war, unleashed by an unjust aggression and continued beyond the limits of what is permissible, namely, when it appeared irreparably lost, cannot simply end in a peace devoid of guarantees that would prevent the repetition of similar violence. But all repressive and preventive measures must retain their character as means and therefore remain subordinate to the ultimate and highest goal of a true peace, which consists in gradually associating victors and vanquished in a work of reconstruction, to the advantage not only of the entire family of Nations, but also of each of its members. Every impartial observer will recognize that these undeniable principles have, in the past year, even as a result of the painful repercussions on the vital interests of the victorious states themselves, made real progress in not a few minds. It is also gratifying to note how increasingly authoritative and competent voices are raised against the unlimited exploitation of the present conditions by some of the victorious states, and against the excessive restriction of the standard of living and economic recovery of the vanquished. Immediate contact with the unspeakable misery of the post-war period in some areas has awakened in many hearts a sense of shared responsibility for the effective mitigation and definitive overcoming of so much evil; a sentiment that is no less honorable for some, than encouraging for others. A new factor has recently emerged to stimulate the desi-

[*Latin ed. p. 13*]

Acts of Pope Pius XII, 13: A desire for peace and the will to promote it more effectively. The power of new instruments of destruction, which modern technology has strengthened and continues to strengthen, to the point that they appear to humanity, horrified, as almost specters of hell, has placed the problem of disarmament at the center of international discussions, in a completely new way and with impulses never before felt, thus raising the hope of achieving what past times had vainly dreamed of. Despite these well-founded reasons for hope, of which none more than the Church can rejoice, it seems, given the current state of affairs, that future peace treaties will be nothing more than an *opus imperfectum* (an imperfect work), in which not a few of their own authors will recognize rather the result of compromises between the tendencies or claims of the various political forces, than the expression of their personal ideas supported by true and just concepts of law and equity, of humanity and wisdom.

3. This consideration naturally leads to the third appeal addressed to the rulers of nations: If you wish to give your work for the new order and the security of peace lasting stability and duration, if you wish to prevent it from being broken sooner or later by its own harshness, by the practical difficulty of putting it into practice, by its inherent defects and shortcomings, by its

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today perhaps unavoidable omissions and deficiencies, by its distant real or psychological effects, which are not currently calculable, then take care to leave open the possibility of corrections, according to a clearly defined procedure, as soon as the majority of nations, the voice of reason and equity, show those modifications to be appropriate and desirable, or perhaps even necessary.

Just as a machine may appear, in its design, to be of undeniable perfection due to its rigorously mathematical precision, but then prove to be seriously defective in actual use, where it is easily exposed to a multitude of technically unforeseen incidents. How much more, in the moral, social, and political order, can a project appear excellent on paper, the fruit of laborious discussions, but then succumb to the test of time and experience, where psychological factors play a primary role! Certainly, not everything can be foreseen. But it is wise to keep a door open to future adjustments, to possible accommodations. By acting in this way, you will demonstrate yourselves to be faithful to the words pronounced in memorable circumstances by authorized interpreters of public opinion; you will be certain of not causing any prejudice to your well-intentioned endeavors.

[*Latin ed. p. 14*]

The Acts of the Apostolic See – the official commentary – are of great importance, and they will provide the entire human family with a bright example, demonstrating that there is no other safe path to the desired peace than that which proceeds from the re-education of humanity to the spirit of fraternal solidarity.

III. THE LIGHT OF BETHLEHEM

Even knowing that we are walking on a safe path, how beautiful it is to walk in the light! The light: look at it, all of you, who are united by the same faith in the Savior of the world! To illuminate the path, it descends from the star that shines above Bethlehem. If we wish to return to the great principles of justice that lead to peace, we must pass through Bethlehem; we must recall ourselves to the example and the doctrine of Him, who, from the cradle to the Cross, knew no higher mission than to fulfill the will of the heavenly Father, to draw the world from the night of error and from the mire of sin, in which it then lay miserably, to awaken in it the awareness of its submission to the majesty of divine law, as a norm of right thought, as an impulse of strong will, as a measure of healthy and conscientious action.

The "great return" to the principles of the message of Bethlehem has never been more necessary to the world than it is today. Yet, rarely has the contrast between the precepts of that divine message and reality, as we see it, been so painfully manifest among men. Would you, my beloved children, be dismayed by this contrast? Would you increase the number of those who,

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bewildered by the instability of the times, waver themselves, and in this way, more or less consciously, serve the enemies of Christ? Would you show cowardice before the growing tide of anti-Christian pride and violence? No Christian has the right to show himself weary of the struggle against the anti-religious wave of the present time. It matters little what the forms, methods, weapons, flattering or threatening words, or disguises are with which the enemy covers himself! No one could be excused for remaining with his arms crossed, his head bowed, and his knees trembling before him. It is always the same tactic against the Church: "Strike the shepherd, and the sheep will be scattered." (ZAC. 13, 7). It is always the same impotent tactic.

[*Latin ed. p. 15*]

The acts of Pope Pius XII, constantly renewed, are always equally vain and inglorious; they are repeated in the most diverse places, and they strive even to the very foot of the See of Peter. The Church fears nothing, even though her heart bleeds, not for herself (for she has the divine promises), but for the loss of so many souls: her annals testify how often the most furious assaults have broken against the strong and calm rock upon which she rests, secure in her immortality. Today, as yesterday, and tomorrow as today, all efforts to conquer and destroy her must yield and break before the vital force of the *vinculum caritatis*, which unites the pastor to the flock. If, in the arduous but steadfast fulfillment of Our office, anything consoles and encourages Us, it is, after Our trust in Him who chooses the weak things to confound the arrogance of the strong, the firmly founded conviction that We can rely on the prayer, the fidelity, and the vigilance of an ordered host, whose readiness and experience have overcome the most severe trials.

Recently, We had the joy of elevating to the honors of the altar a heroic band of martyrs, who, sealing their profession of faith with their blood, illuminated the dawn of our century. Since then, other ranks of priests and laypeople, soldiers of Christ still unknown, have rendered and continue to render Him the same testimony. The day will come, we do not doubt, when they will emerge from the shadows and ascend to glory, when the history of our time will finally see fall the heavy curtain that veils and obscures it. May the example of their valor and their death-defying fidelity inflame the hearts of Our beloved sons and daughters, and instill in them those same sentiments of strength and confidence that will ensure the peaceful victory of the banner of Christ for the greater good of all humanity!

IV. THE SCOURGE OF FAMINE

We cannot conclude this Our Christmas Message without a reminder of the sorrows and needs arising from the grave food and health conditions of

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the nations afflicted by war. Already on April 5th of this year, We launched a cry of supplication to the rulers and peoples of those countries, who, with their reserves, could come to the aid of the starving populations. And indeed, much has been done.

[*Latin ed. p. 16*]

Before the tragic misfortunes that afflicted, above all, the weak, the elderly, and the children, civil society has not remained indifferent or inactive, and praise is due to the human and Christian spirit of those men and nations who have provided for the creation of various works of assistance. Following in the bloody footsteps of armies, they have brought all kinds of aid to the victims of war; they have saved the honor of humanity, so shamefully trampled upon by violence and hatred. Would that Heaven grant that those treasures of energy and resources, generously expended to assist and to save from utter ruin the most wretched, were sufficient to meet the need! Alas, it is not so; therefore, We are compelled to renew the appeal made last spring. Over vast territories of Europe and the Far East loom the specters of the most terrifying famine and of black hunger. Bread – in the literal sense of the word – is lacking to entire populations, who are therefore miserably languishing, weakened, afflicted, prey to diseases and misery, and dangerously agitated by deafening stimuli of desperate resentments and profound social upheavals. Such is the terrible danger that darkens the dawn of the new year, a danger all the more serious because, from certain symptoms, which reveal uncertainty and weariness, that magnanimous work of human solidarity seems about to wane, even before a remedy is found for the evils it has sought to alleviate. It is indeed human that those to whom fortune is kind should be inclined to withdraw, forgetting the misfortunes of others. Closing their eyes and hearts to the misfortunes of a neighbor, unknown and distant, they consider that they can justify before their own conscience their isolation and indifference towards the needs of others; personal needs exhaust the revenues that the arts of charity once preserved; and the means of assistance are deprived of that act of comfort to which fraternal piety would have destined them. Therefore, We repeat to all those who can offer a helping hand: Let not your zeal cool; let your aid be ever more prompt and generous! Let every petty selfishness, every mean hesitation, every bitterness, every indifference, every resentment, be silenced. Let your eyes regard only misery, and especially the suffering of millions of children and young people, among whom famine is reaping a terrible harvest! In this way, you will both give and receive the ineffable gift of Christmas: Peace on earth to men of good will! For nothing is so suited to create the indispensable spiritual prerequisites for peace as the

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relief liberally given, from state to state.

[*Latin ed. p. 17*]

Acts of Pope Pius XII, 17, addressed from people to people, transcending every national boundary; so that, with rivalries and feelings of vengeance appeased from every quarter, the lusts for domination are restrained, the thought of privileged isolation is banished, and the peoples may learn from their own misfortunes to know, tolerate, and help one another, and upon the ruins of a civilization forgetful of the evangelical precepts, the Christian city may be rebuilt, where the supreme law is love. With this wish, We offer to all who hear Us, on this eve of the Holy Nativity, "the peace of God which surpasses all understanding," while with a heartfelt outpouring, We impart to all Our beloved sons and daughters throughout the world, as a pledge of the most excellent graces of the Word of God made Man, Our paternal Apostolic Blessing.

6 APOSTOLIC LETTERS

TO THE VENERABLE GOD'S SERVANT MARIA TERESIA DE SOUBIRAN, FOUNDRESS OF THE SOCIETY OF MARY AUXILIATRIX; BLESSED BE SHE.

POPE PIUS XII

For the perpetual memory of the matter: The Most Sacred Heart of Jesus draws the souls of those who are chosen, by inscrutable counsel, to manifest the power of God in this world, away from all fleeting and mortal goods, from pleasures and temptations, so that it may lead them to God, and it does not allow them to be diverted from the best path of faith, but rather it envelops them in darkness, so that, enriched with heavenly gifts, they may attain the highest virtue. This singular grace, He has deigned to bestow upon the most beloved soul of God's Servant, Maria Teresia de Soubiran, who appeared as a most beautiful flower, sweetly fragrant. For just as a flower is a specimen of the beauty of nature's work, so God's Servant, shining upon the earth, was seen as a marvel of God. And just as the fragrance of a flower permeates the senses of men with great pleasure, so the fragrant virtues of God's Servant sweetened the hearts of others. She was born in a small French town called Castronodary, commonly known as "Castelnaudary," near the city of Carcassonne, within the boundaries of its diocese, on the sixteenth day of the month of May, in the year 1834, God's Servant, to whom, the following day, on the eve of Pentecost, the names Sophia, Teresia, Augustina, and Maria were given in the Holy Baptism. She descended from a noble and ancient lineage. Her father was Joseph Paul, Baron de Soubiran La Louvière.

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6 Phil. 4, 7.

2 - ACTA, vol. XIV, n. 1. — 28-1-1947.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - The Commentary. Noemi, born in Jaux, was of the most noble family, distinguished by the antiquity and extent of its connections of kinship and affinity with the most eminent families, among whom were Princes, Kings, and even the Blessed Urban V, Pope. She also shone forth with the practice of Christian virtues and piety, following in the footsteps of illustrious ancestors who preferred to embrace the Cross of Christ rather than enjoy worldly honors. Among these, Saint Elesarius, Count of Sabran, his wife, Blessed Delphine of Signe, and Saint Roseline "de Villeneuve" are worthy of mention. The grandmother of the Servant of God, while civil unrest raged fiercely in France, was stripped of all her possessions for steadfastly defending the Catholic faith and was exiled to her ruin. The parents of the Servant of God, leading a holy and pious life, a life of humility and austerity, lovingly received the little girl and educated her properly and honestly. From the very beginning of her childhood, the Servant of God demonstrated a perfect and abundant virtue. After completing her third year and half of her fourth, she was struck by a serious illness and typhoid fever, and miraculously recovered from the brink of death when the sacred scapular of the Blessed Virgin Mary was placed upon her. Consequently, in the following year, she was admitted to the Marian Congregation, and remained devoted in a quite singular manner. Endowed with a lively and sweet disposition, she was gentle and amiable, and willingly obeyed the wishes of her parents, rendering them honor and reverence. She always greeted everyone with a serene face and treated them kindly and lovingly. Her early, fervent, and firm vocation to the religious life gave a clear sign of the sweetness of divine inspiration. Free from childish objections, she was inflamed with an extraordinary zeal for prayer: as a plant turns to the sun, so her soul turned to the Heart of Jesus. Her uncle, Lewis of Soubiran, a Canon, also assisted in her upbringing. He, who had already refused the episcopal dignity offered to him as General Vicar of the Bishop of Carcassonne, had retired to the town of Castronodari to live with his brother, Joseph. Endowed with priestly virtues, pious, and as Moderator of the Group of Daughters of Mary, a group of young women of all conditions, he diligently instructed them in piety, in humanity, and in the Christian precepts. This strict Canon, steadfast in his purpose, encouraged his noble brother's daughter, with whom he held great authority, to join that Society. That Society was a gymnasium of virtues for the Servant of God. Having been instructed in liberal arts at home by her parents, she excelled in charity among the students of the Marian Group, who considered her an example of their own conduct and a helper in their endeavors.

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Many sought to imitate the Servant of God on the path to perfection.

[*Latin ed. p. 19*]

The acts of Pope Pius XII, page 19, and following. Thus, the flower and bloom of nobility, piety, and Christian friendship seemed intertwined. Having entered her twelfth year, she was adorned with the Eucharistic garment, her soul prepared as if she were a little saint. She was drawn by the Divine Host to encourage her towards a religious vocation. Afterwards, estranged from marriage, she also despised pleasures, and the Holy Spirit, in the sacrament of Confirmation, strengthened her spirit to endure many hardships with heroic patience. This austere young woman, at the age of fourteen, made a vow of chastity, which she, like a white lily, preserved perfectly and inviolably until her death. She loved this vow with the greatest delight and held it most dear. Throughout her life, the sanctity of a virgin shone forth in her constant practice of perfect continence and rigorous discipline, so brightly emanating from her very mouth, that she was counted among those of whom the Apostle says: "For you are not in the flesh, but in the Spirit" (Romans 8:9). Very inclined to dedicate herself to God in the Carmelite cloister, at the age of nineteen, she revealed her intentions to her father. But he opposed this, believing that it would be more beneficial for young women if he founded a Beghinage for them, similar to those that existed in Belgium, in Castronode. After much deliberation, in order to recognize and follow the will of God, and after having received heavenly light from the Most Sacred Heart of Jesus for a whole year, and after finally consulting the Bishop of Carcassonne, she decided to dedicate herself to the divine will and obeyed her father. This is a truly outstanding example of the virtue of obedience, among the many instances with which the life of the Handmaid of God is adorned, like plants with dew. The Handmaid of God, at the age of twenty, in Belgium, accompanied by her father, presented herself in August of the year 1824, to examine more closely the Beghinage that existed there; then, in Ghent, she learned the rules and regulations governing the life of the Belgian Beghinas. Shortly afterwards, having returned to her homeland, and after the sudden death of her father, she lived in a small house in Castronode, built by her father, which was called "Le Bon Secours." Although ridiculed by many who opposed this new and unusual undertaking, she began a life of piety with a few companions in the Beghinage. The following year, the Bishop of Carcassonne celebrated the founding of the Beghinage in Castronode and elected the Handmaid of God as its Mistress, who, bearing the name of Mary Theresa, in addition to the name Sophia, put on the religious habit and pronounced her vows. Filled with ardent and gentle Christian charity, this young woman, at the age of twenty-one, taught her companions by word and example in the practice of virtues; she preserved those in danger from evil, making them healthy and safe, and indeed,

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firmly guided them on the right path. From this vivid and active charity arose the work commonly known as "La Préservation" for the poor and those in need.

[*Latin ed. p. 20*]

Acts of the Apostolic See – Official Commentary for the Nations, concerning young girls. The number of Beghines having increased, a larger house was necessarily constructed, which, however, was destroyed by fire, instigated by those enemies of the faith who detested the abundant fruits of this kind of institution. Nevertheless, the chapel, to which the Servant of God ran through the flames to rescue the Tabernacle of the Eucharist from the fire, was not consumed by the fire. Likewise, all the Sisters and girls were saved, undoubtedly by the help of the Blessed Virgin Mary, for whom the devout and pious Servant of God had ardently conceived a vow, as she threw her scapular into the fire. In memory of this great benefit, the religious family vowed to dedicate itself threefold to the Blessed Virgin Mary; and the adoration of the Most Holy Eucharist was instituted as an act of penance, which the religious women performed on the anniversary of the fire, first monthly, and then every night. The burned building was rebuilt, not without great merit on the part of the religious women and with the help of the faithful. Inspired constantly by the Divine Spirit, the Servant of God, greatly desiring a more strictly religious life, and also at the urging of several companions, after hearing the advice of important men, especially the Bishop of Carcassonne and the Reverend Father Paul Ginhac, S.J., under whose guidance she had spent a month in spiritual exercises in Toulouse, knowing that this was the will of God, contrary to her father's wishes, decided to give a new form to the institution, and to give it new rules and a name most pleasing to the Blessed Virgin Mary. She carefully composed the rules, studying the Summary of the Constitutions of the Society of Jesus, and writing them down at night, in their likeness. In this, the wonderful prudence of the Servant of God was evident. She was prudent in removing everything that might hinder the progress towards a higher and more perfect life; she was prudent in embracing the religious vocation, and she was most prudent in establishing the rules, which the Archbishop of Toulouse first provisionally approved in the year 1865, and then absolutely in the year 1868. Her prudence was clearly demonstrated at that time, when the Servant of God had to transform the Beghinage into a religious Congregation. Furthermore, her strength increased in establishing and promoting this Congregation, which, for two years commonly called "Sainte Marie du Béguinage," later firmly adopted the name "L'Armée de Sainte Marie." This way of life combined contemplative life with active life, with such measure and effectiveness that it concerned the minds of the members to strive for their own perfect virtue and for the benefit of their neighbors. This was achieved primarily through the ado-

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ration before the Most Holy Sacrament, performed night and day in each member's house, and through the recitation of the Office of the Most Holy Heart of Jesus every day. Among the most fruitful works to which the aforementioned Congregation devoted itself, it is worthy of mention the assistance provided to young, sick, and needy people, and:

[*Latin ed. p. 21*]

The acts of Pope Pius XII show his concern for young girls who, through their work in the workshops, factories, or stalls of cities, were in danger of losing their virtue. Safe lodging, a family refuge, a comforting haven, and firm assistance were provided to these vulnerable girls. A few months after assuming the office of Superior of the Congregation, this devoted woman visited this beloved City of God. Reverend Father Ginhac, on the ninth day of December in the year 1868, granted her access to Our Predecessor, Pope Pius IX, who deigned to commend and encourage the laudable purpose of this Congregation. Shortly thereafter, she was graciously confirmed by Apostolic Letters, bearing the Fisherman's ring, dated the nineteenth day of December in the year 1868, addressed to the Archbishop of Toulouse, which contain these praises: "We rejoice with you that among you flourishes another of those pious societies of young women, which, a few years ago, was established in the diocese of Carcassonne by the Castillones, and, devoted to the help of others, took the name of the Auxiliatrix of the Most Holy Virgin. It is most pleasing to Us that she has especially directed her efforts towards those who, either by natural disposition or by circumstance, require more attentive care; namely, young girls who are deprived of light and those who, forced to earn their living by their own hands, are exposed to dangers far from the paternal home." Our Predecessor, Pope Leo XIII, approved the Institute itself and its Constitutions in the year 1901; and Pope Pius XI fully confirmed this approval in the year 1924. When the war between France and Germany broke out in 1870, this devoted woman, with a few companions to oversee the houses founded in Castelnau, Toulouse, Amiens, and Lyons the previous year, visited London with her students. Her stay in England was a source of strength and the cause of heroic deeds, as they lived in great poverty, yet with intense Christian perfection and a zeal for the salvation of souls. The following year, when the fury of the war subsided, she returned to France, where not only were the old houses reopened, but new ones were also founded, namely, those of Bourges, Paris, and Angers. After the devoted woman had persevered with courage through adverse circumstances and sorrows, a terrible storm was added, which unjustly cast her into deep distress. In the year 1868, a certain woman entered the Congregation, to whom the religious names of Maria Francesca were given. Endowed with mature years, a clear mind, and skill, and possessing a captivating tongue, after two years of training, she was appointed to the General Council and to the office of Assistant to the

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Servant of God. Returning to her homeland with the Servant of God, she greatly hastened the expansion of the Institute. Only the prudent Servant of God opposed this.

[*Latin ed. p. 22*]

The Acts of the Apostolic See, with the utmost care, concerned itself with the confirmation of the Institute, the diligent safeguarding of its spiritual life, and the careful study of the family affair. Then, the General Councilor, desiring above all that the Servant of God be removed from her office, unexpectedly and deceitfully announced the ruin of the Congregation due to its immense and grave debt; she dared to present arrogance in place of shame, ignorance, and inertia on the part of the General Superior; and with cunning art, she accused the other councilors of having withdrawn their support from the Servant of God in the face of this calamity, and insinuated that only she could save the Institute from ruin. The Servant of God, who twenty years earlier had foreseen the evils and her own ultimate sacrifice, upon hearing the Reverend Father Ginhac, and recognizing in his words a sign of the will of God, demonstrated heroic fortitude by laying down her office. The Archbishop of Bourges, having omitted the convocation of the General Chapter in good faith, and having accepted the resignation of the General Superior, chose Mary Francis as her successor a few days later. At that time, the heroic virtues of the Servant of God—patience and fortitude—were put to the test. Crucified by calumnies, stripped of all her possessions, and, like a mother separated from the embrace of her children, torn away from the family of Mary, Help of Christians, which she herself had founded, and for whose good and growth she had endured so many sorrows and troubles, she again offered the perfect sacrifice of herself to God and withdrew to the Daughters of Charity in the hospital commonly called "Glermont-Ferraria," where she remained for seven months. She vainly implored her return to the Congregation, from that wicked and implacable Religious, who, in response to the Servant of God's desired return, opposed the other councilors, whom she had falsely persuaded that the Servant of God was ill in body and soul, and unwilling to return. Later, she attempted another cruel and impudent act, namely, to send all the Religious who were not in agreement with her and who were formed according to the ways of St. Mary Magdalene Postel, to a house in London, and to place the Servant of God in charge of it, so that that house would be severed from the Congregation of Mary, Help of Christians. But the most noble Servant of God preferred her own sacrifice to this division; and since, due to her age and infirmities, she could not enter the Carmelite or Visitandine orders, she finally, in Paris, in September of the year 1874, sought refuge in the house of Our Lady of Charity, where she remained for almost three months among the secular ladies. Transferred from the Founder of the Congregation to the novitiate, and from the high offices

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of Mistress and Superior to the humble position of doorkeeper, she also there gave a remarkable example of all virtues. Although suffering from a disease since 1877, and consumed by it slowly, without sparing herself or her work, and without even complaining, she endured this spiritual death for fifteen years.

[*Latin ed. p. 23*]

The acts of Pope Pius XII, number 33, came to my attention, which, as a path of perfect transformation and imitation of Christ, had been granted to her. On the seventh day of June, in the year 1889, she peacefully breathed her last, her spirit most holy. The body of the Handmaid of God, first buried in the crypt of the Sisters of St. Michael in the cemetery of Mont Parnassus, was later transferred to a place commonly called "Villepinte," and is now interred in the tomb of the Sisters of Mary, Help of Christians. The life of the Handmaid of God was full and replete with vivid and wondrous signs of her sanctity, adorned with the most beautiful flowers of all virtues, crowning her head in heavenly splendor. She nurtured the faith, received from her family, whose light illuminated her entire path, through the study of Holy Scripture, living solely for God and in God. Hope, which was a prominent characteristic of her family, known as "À Dieu te fie" (To God you entrust yourself), sustained her through all adversities until the end of her life, when she departed to the Lord, sorrowfully uttering, "Come, Lord Jesus, come." Charity shone forth in her, as the "daughter of love" of God, through her mystical union with the Divine Redeemer, from which arose a fervent desire to imitate His Passion, to spread His glory, to care for the salvation of souls, and also to seek her own immolation for the sins committed by men. From these theological virtues, all the others sprang forth, and she gave remarkable and numerous examples of them, and the heroic degree of each shone more brightly after the death of the Handmaid of God, like heavy rain emerging from the clouds. The fame of sanctity, which the Handmaid of God left behind, increased after her death, little known were the infamous plots with which the Servant of God was oppressed. The members of the Society of Mary, Help of Christians, who, within a space of one year, as the Handmaid of God had prophetically foretold before her death, were restored to their former splendor, took care to promote the cause of her Beatification. Therefore, the processes were initiated and conducted according to the established order, first in Paris and then in Carcassonne, under the authority of the Ordinary, and after discussions in the City, our predecessor, Pope Pius X, on the tenth day of May, in the year 1934, signed the decree for the introduction of the cause. After the judicial investigations were completed in the aforementioned tribunals, and after all other things were properly carried out, We, after having begun to examine each of the virtues of the Handmaid of God, declared, by a decree issued on the seventh day of August in the year 1940, that the virtues of Mary

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Thérèse de Soubiran reached the heroic degree. Afterwards, the question of miracles was raised, which were attributed to God through the intercession of the same Virgin; and when these were found to be true and thoroughly investigated, We, after a most careful examination of all things, after two Congregations, namely a preparatory and a general Congregation,

[*Latin ed. p. 24*]

The Acts of the Apostolic See – We declared, by Decree issued on May 21st of the same year, that the Congregation held before Us on April 24th of the preceding year concerned two miracles, and that the case could therefore proceed further. The only matter remaining to be discussed was whether the Venerable Servant of God might safely be reckoned among the blessed in Heaven. This question was proposed by Our Venerable Brother, the Most Reverend Cardinal Granito Pignatelli di Belmonte, of the Order of Friars Minor, Bishop of Ostia and Albano, Relator of the Cause, in the General Congregation held before Us on November 16th of the year 1944; and all those present, both Cardinals and Official Prelates and Consultor Fathers, unanimously gave an affirmative response. However, in this matter of such great importance, We refrained from revealing Our own mind, so that, through prayers raised to God, We might obtain heavenly assistance in forming a judgment on this weighty matter. Having done this with all diligence, finally, on the ninth day of December, the second Sunday of the Sacred Advent of the past year, after the Holy Eucharist had been duly celebrated, with the Most Reverend Cardinals Charles Salotti, Prefect of the Congregation of Sacred Rites, and Januarius Granito Pignatelli di Belmonte, Relator of the Cause, present, as well as the Venerable Brother Alfonso Carinci, titular Archbishop of Seleucia in Isauria, Secretary of the Congregation, and the devoted son Salvatore Natucci, General Promoter of the Faith, We decreed, with Our authority, that the solemn Beatification of the Venerable Servant of God, Mary Theresa de Soubiran, might proceed without impediment. Since these things are so, and especially in order to fulfill the desires of the Society, particularly of the Sisters of Mary, Help of Christians, We hereby, by Our Apostolic authority, grant the faculty that the Venerable Servant of God, Mary Theresa de Soubiran, foundress of the Society of Mary, Help of Christians, may henceforth be called "Blessed," and that her body and her sacred relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful; and We also permit that images of the same Servant of God may be reproduced. Furthermore, by the same Our authority, We grant that the Office and the Mass of the Commemoration of All Virgins may be recited and celebrated annually for the Blessed, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant the recitation of this Office and the celebration of the Mass only

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in the diocese of Carcassonne, where the Servant of God was born, and in the Archdiocese of Paris, where she passed over to the Lord; and also in temples and chapels located throughout the world that belong to the Society of the Sisters of Mary, Help of Christians, founded by her, by all the faithful who are bound to recite the canonical hours, and, with regard to the Masses, by all priests.

[*Latin ed. p. 25*]

The acts of Pope Pius XII, both from the secular and religious clergy, regarding the temples or chapels in which the feast shall be celebrated, are to be convened. We finally grant the faculty that the solemnities of the Beatification of the Venerable Handmaid of God, MARY TERESA DE SOUBIRAN, be observed, with due observance, in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been duly performed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions whatsoever. We decree that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Rites and are sealed with the seal of the same Congregation, shall be given the same full faith in legal proceedings as would be given to the signification of Our will, as expressed in these presented letters. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of October, in the year 1946, in the eighth year of Our pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal of State, DOMINIC SPADA, from Apostolic Briefs. II. THE VENERABLE HANDMAID OF GOD, TERESA EUSTOCHIUM VERZERI, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF THE MOST HOLY HEART OF JESUS, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of this event, the Master of Truth always remains, and as the sun shines, so Christ the Lord not only in judgments, but also in revelations from which Dogmatic Theology is constructed, but also from which Ascetic Theology is perpetually nourished for the salvation of souls. Therefore, He is Master, and Guide, and Sanctifier, Jesus. There exists in the Gospel that saying, which, while denoting Jesus as the scrutineer of the human heart, indicates a safe method by which Christian perfection itself is attained: "Every branch in me that does not bear fruit, the Father cuts off; and every branch that bears fruit, he prunes it, that it may bear more fruit" (John 15:2). Therefore, in order to attain the summit of perfection, it is necessary that the Divine Husbandman, through often arduous trials, so exercises the soul that it may endure, with a cheerful countenance, an internal and lasting martyrdom. Moreover, souls must be illuminated by a

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special light from God.

[*Latin ed. p. 26*]

Acts of the Apostolic See – Official Commentary: Many diligently suffer and endure, so that, while the natural inclinations and gifts of the will are corrected and reduced to servitude, all virtues, both natural and supernatural, may be exercised in a heroic manner. Among these souls, with whom the Holy Mother Church abounds, it is fitting to mention that noble woman from Bergamo, Teresia Eustochium Verzeri, who flourished in the nineteenth century. Born in Bergamo, in Upper Italy, on the thirty-first day of July in the year one thousand eight hundred and one, from pious and noble parents, Anthony Verzeri, Knight, and Helen from the Counts Pedrocca-Grumelli, Teresia Eustochium Verzeri was, from her childhood, prepared in domestic discipline as a training ground for acquiring and developing all virtues. In her family, perhaps, the cult of Saint Jerome, the Presbyter and Doctor of the Church, was honored, for the name Jerome was given to her brother, who was first raised to the dignity of the priesthood, and then adorned with the episcopal insignia of Brescia. Teresia, however, also added the name Eustochium to her own, in honor of that most noble Roman virgin, Paula, daughter of a matron, who was guided by the same saint Jerome on the arduous paths of sanctity. Indeed, no one seems to have a name more fitting for herself: for if you inquire into the origin of this name, "Eustochium," from the Greek language, you will easily understand that it signifies "well to the goal"; which was indeed a characteristic and peculiar trait of Teresia Verzeri in all of her life's course. But rather, her life's course can be expressed in this one concise saying: "Firm in Faith," which encompasses both the supernatural origin of her actions and works, and the strength of mind, as well as constancy. It is clearly evident that Teresia's life was firmly rooted in faith, from her very youth, since she increasingly received a new supernatural light, the growth of all virtues, and the willingness to labor for Christ, through the Sacraments. For in her life, the Sacraments were like milestones, showing the progress of the soul and the heart on the arduous path to salvation. Having received the Sacrament of Baptism, at barely five years of age, she was led by her pious mother to the Sacrament of Penance, and with great sorrow, she confessed the slightest faults; then, at the age of ten, she received the Bread of Angels with great piety and equal joy, and at the same time, as she herself later testified, she began to think about founding a new Institute. Finally, having received the chrism of Confirmation, inspired by Joseph, Count Benaglio, a most pious Canon of Bergamo, she eagerly undertook the wonderful and sacred work of perfecting herself. From this, it is clear that the Sacraments found no obstacle in the heart of this most noble girl, but rather, they inspired and

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encouraged her will.

[*Latin ed. p. 27*]

Acts of Pope Pius XII, 27, a divine work. Furthermore, only Faith alone could enable Thérèse, although endowed with a manly spirit, to humbly submit to her confessor and be guided by him, especially Canon Benaglio, whom we praised above. It is also worthy of note that Thérèse, the handmaid of God, always placed obedience to Canon Benaglio, her confessor and director, above all else in her ardent desire to acquire perfection in monastic solitude. The Canon himself was the one who, following the girl's vocation, urged her three times to enter the Benedictine monastery of Santa Grata in Bergamo, and also commanded her to leave three times. She, in turn, exercised heroic obedience, openly demonstrating that she scorned the foolish words and jests of others, and bravely endured them for the love of Christ. It was indeed a difficult novitiate, which tempered Thérèse's spirit in both good times and bad, and proved her worthy to achieve greater glory for God and to attain higher and more excellent things on earth. Having left the monastery for the third time, mature in age and prudence, she dedicated herself entirely to the Christian instruction of girls, and also began to care for poor girls in a rural house in the place commonly called "Gromo," under the guidance of Canon Benaglio, and thus she was able to lay the foundations of her Institute wisely. Therefore, on the sixth day before the Ides of February, in the year one thousand eight hundred and thirty-one, the Canon himself bound four young women with vows, namely Thérèse Verzeri and her sister Antonia, Virginia Simoni, and Catherine Manghenoni, and designated them as teachers of poor girls. Having finally made her vows with great joy, the handmaid of God imposed a strict silence upon herself, subjected herself to the most severe fasts, and devoted herself willingly to various tasks with a humble spirit. And perhaps remembering the words of the Apostle Paul: "God loves a cheerful giver" (2 Corinthians, 9, 7), she bore her internal sufferings and external afflictions with a calm and serene countenance, relying solely on the Holy Eucharist and the Heart of Jesus. But God, wishing to lead her along the arduous paths of perfection and holiness, brought to His handmaid doubts, anxieties, spiritual torments, anguishes, aridities, and temptations; yet He rewarded her so abundantly that she emerged fully victorious over herself. Moreover, not only did the blessing of God become clearly manifest upon the new Institute in this internal victory of the Foundress, but also in the growing number of sisters in a short space of time: her sisters Maria, Judith, and Catherine, and even her own mother, now a widow, joined Thérèse, humbly submitting to her, and offering an example of the highest piety to all. As the number of sisters increased, and some of them were designated to educate and care for the girls, with the help of the Father of lights, especially at the Holy

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Table, earnestly requested, and with the obedience from Canon Beria-

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis.— Having received the approval of her superior, she briefly composed certain rules, which were so wisely formulated that, a few years later, the Roman Curia not only approved them, but also adopted them as a model. Indeed, she composed these rules not without divine inspiration, drawing the spirit of charity from the Divine Heart of Jesus, and directing and pursuing all works of mercy. Thus, the works of charity flourished, namely, a school for poor girls, colleges and festive oratories for young people, visits to sick women in their homes, and, which was a new and important undertaking among the sisters, spiritual exercises for lay women, according to the practice of Saint Ignatius of Loyola, whom the Venerable Servant of God, born on her own feast day, loved with ardent affection. However, God willed that the work should be tested by new trials. First, the Bishop of Bergamo, Charles Gritti-Moria, although he had previously supported the new Institute, later, presenting many obstacles, consistently opposed it. But the Venerable Foundress experienced a more serious internal trial in establishing the Congregation: namely, it pleased God to severely test her humility. For, having always felt herself humble, and never presumptuous, how could she now, as if specially called by God, become the Foundress and Superior of a Congregation of sisters? Were there not other similar societies, such as the Society of the Sacred Heart, recently founded in France by Mother Sophie Barat? Troubled by this spiritual struggle, she went to Turin, hoping to discuss with the Ladies of the Sacred Heart the possibility of a union between the two Institutes. But God did not allow this, and made it manifestly clear: therefore, the two Congregations, although similar, remained distinct. Then, the true value of the work lies in the very name given to the new society. In truth, the very title inscribed: "Institute of the Daughters of the Most Sacred Heart of Jesus," was of the greatest importance at that time and became the *forma* from which the Institute itself is always informed. For, at the beginning of the nineteenth century, Catholic piety was still, so to speak, very wounded and weakened among the nobility and among the people, due to the doctrines of the innovators, which, in the eighteenth century, under the name of "Enlightenment," stirred up the overthrow of governments, first in France and then in almost all of Europe. Furthermore, the remnants of the Jansenist heresy still cast a great chill and profound anxiety among the clergy and even among pious souls. Moreover, devotion to the Most Sacred Heart of Jesus had not yet come into public honor, to which, on the contrary, the same Jansenist spirit presented serious objections. In order that the new piety, founded and sustained by the Sacred Heart, might clearly and openly appear as an example to all, the Venerable Servant of God, as a member of

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the society,

[*Latin ed. p. 29*]

The Acts of Pope Pius XII record that he decreed that the institution should be called "Daughters of the Most Sacred Heart of Jesus," and he firmly insisted on this. This institution found blessing in that divine Heart, and it grew and flourished: indeed, day by day, it increased in fervor with the original spirit of humility and poverty. It was, of course, necessary to obtain the approval of the highest authority in Rome. How many obstacles arose, and how much the Venerable Mother, not without bitter anguish of spirit, yet never losing faith in God, labored, no one is ignorant. But Christ Jesus, earnestly invoked through the Virgin Mary, triumphed over all things in a short time and in a wondrous manner: for on the fourteenth day of the month of May, in the year one thousand eight hundred and forty-one, the Sacred Congregation of Bishops and Regulars, with the Most Eminent Cardinal Angelo Mai, of Bergamo, a cleric, present, issued a full approval of the institution, which Our Predecessor, Pope Gregory XVI, of blessed memory, confirmed the following day through Apostolic Letters in the form of a Brief. Before leaving Rome, Teresa, with her companions, made solemn vows with great devotion in the chapel of the Most Reverend Cardinal Constantino Patrizi, Prefect of the same Congregation, and she spoke with the same Pontiff with great joy in a private audience. In the year one thousand eight hundred and forty-seven, after many canonical difficulties had been miraculously overcome in a short time, on the thirtieth day of the month of September, on the very feast of Saint Jerome, Doctor of the Church, the Most Eminent Cardinal Consultors unanimously granted approval to the institution's Constitutions; and Pope Pius IX, of blessed memory, confirmed and sanctioned them with Apostolic Letters in the form of a Brief on the thirteenth day of the month of November. The same Pontiff, in an audience granted to the Venerable Foundress, made it clear that it would be pleasing and delightful to him if a new house and home for the Alma Mater were also established in the City. With the Pontifical approval obtained twice, the institution of the Daughters of the Most Sacred Heart of Jesus experienced great growth, so that it could be said with certainty that God was with it. As the institution itself took on a wider form, the Venerable Mother increased her humility and her holiness, exercising herself in every work of charity, especially when the terrible disease of cholera afflicted almost all the regions of Northern Italy. Finally, consumed by labors, or rather, by the fire of charity, she was struck by a fatal illness, and, not yet advanced in years, she surrendered her most pure soul to God, with tears streaming down the faces of her daughters, in Brescia, on the third day of the month of March, in the year one thousand eight hundred and fifty-two, having received the Sacraments properly and obeying the

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divine will with the same piety with which she had lived.

[*Latin ed. p. 30*]

The Acts of the Apostolic See – Official Commentary, without any delay, was not only received by her sisters, but also by the Bishops, by the priests, and by the entire population of Brescia. The solemn funeral, which took place a few days later in Brescia, clearly confirmed the holiness of her. As the memory of Saint Teresa Eustochia Verzeri, and the reputation of her holiness, increased more and more after her death, and as ordinary processes were initiated and completed in the Roman and Bergamese Curias, the Sacred Congregation for the Honours of the Blessed, began to consider the matter of granting the title of Servant of God. Thus, on the twenty-third day of the month of August in the year one thousand eight hundred and eighty-three, Leo XIII, Our Predecessor of blessed memory, signed the Commission for the Introduction of the Cause with his own hand. Therefore, after the apostolic judicial investigations into the life and works of the Servant of God were completed according to the law, and after all other necessary procedures were duly carried out, Pope Pius XI, of blessed memory, Our Predecessor, by a decree published on the day after the Kalends of April in the year one thousand nine hundred and twenty-two, solemnly declared that the Venerable Servant of God had attained the highest degree of heroic virtues. Subsequently, the question of two miracles, which were said to have been granted by God through her intercession, was considered, and by a decree issued on the ninth day of the month of December of the preceding year one thousand nine hundred and forty-five, We Ourselves declared, by Our authority, that these miracles were true. Therefore, having rendered judgment on the heroic virtues and on the miracles, only one matter remained to be discussed: whether the Venerable Servant of God should be safely reckoned among the Blessed in Heaven. This very question was proposed by Our Venerable Brother, Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation, and the current Relator of the Cause, at the general meetings which were held before Us on the ninth day of the month of April of this very year; and all those present, both Cardinals, Prefects, and Consultors of the Sacred Congregation, unanimously gave an affirmative answer. But in this matter of such great importance, We hesitated to reveal Our thoughts, until We sought assistance from the Father of Lights. And indeed, after We had done so, finally, on the twenty-sixth day of the month of May of the current year, namely, on the fifth Sunday after Easter, after the Holy Eucharist had been duly celebrated, with the aforementioned Venerable Brother, Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation, and also the Relator or Promoter of the Cause, and with the Venerable Brother Alfonso Carinci, titular Archbishop of Sejenda, Secretary of the same Congregation, and also with Our beloved son,

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Salvatore Natucci, General Promoter of the Holy Office, We were able, by Our apostolic authority, to proceed safely to the solemn...

[*Latin ed. p. 31*]

The Acts of Pope Pius XII: We have decreed the beatification of the venerable Servant of God, Teresa Eustochia Verzeri. Therefore, granting to all religious families of the Daughters of the Most Sacred Heart of Jesus, founded by her, the power to fulfill their vows, by the tenor of these letters and by Our Apostolic authority, We grant that the Venerable Servant of God, Teresa Eustochia Verzeri, foundress of the Institute of the Daughters of the Most Sacred Heart of Jesus, be henceforth called "Blessed," and that her body, or rather, her relics, not however to be carried in solemn processions, be publicly presented for the veneration of the Christian faithful, and that also images of the same Blessed be displayed. Furthermore, by the same Our authority, We grant that the Office of the Most Holy Virgin be recited annually concerning her, with proper readings approved by Us, and that the Mass of the same Office be celebrated with proper prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass be permitted only in the Bergomense diocese, since the Blessed herself was born in Bergamo, and in the Brixiense diocese, in which she passed away; also in temples and chapels throughout the world where the Congregation of the Daughters of the Most Sacred Heart of Jesus makes use of them, by all the faithful who are obliged to recite the canonical hours; and, as for the Masses, by all priests assigned to the aforementioned temples or chapels, where the feast of the Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the beatification of the Venerable Teresa Eustochia Verzeri, with due observance, be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning non-cultus, and any other contrary provisions whatsoever. We decree that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious and are sealed with the seal of the same Congregation, shall have the same full faith given to them in judicial proceedings as would be given to the signification of Our will, as expressed in these letters.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the 27th day of the month of October, in the year 1946, in the eighth year of Our pontificate.

By special mandate of the Most Holy,

For the Lord Cardinal Secretary of State,

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DOMINICUS SPADA, Prefect of the Briefs Apostolic.

[*Latin ed. p. 32*]

3*2 Acta Apostolicae Sedis — Official Commentary on the LETTER TO THE Most Reverend Father George Joseph Caruana, Archbishop ad titulo Sebasteni in Armenia, Apostolic Nuncio in the Republic of Cuba, on the occasion of the twenty-fifth anniversary of his episcopate.

PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing.

In the coming month of October, as We gladly acknowledge, a blessed day will dawn for you, when, with God's help, you will have completed five years since the beginning of your episcopate. Therefore, We seize this opportune moment to publicly confirm Our benevolence towards you, and to follow this blessed event with Our prayers and good wishes.

It is plainly evident that, during this period of time, you have diligently fulfilled the honorable duties entrusted to you by this Apostolic See. For after you were raised to the dignity of the episcopate, you first governed the diocese of Saint John of Puerto Rico, and then you discharged the duties of an Apostolic Delegate in the Antilles and in the Republic of Mexicana, and subsequently you held the office of Apostolic Internuncio in the Republic of Haiti, and finally, you have served and are presently serving as Apostolic Nuncio in the Republic of Cuba.

Therefore, remembering your merits for the Church, We heartily congratulate you on this approaching blessed event, and We earnestly implore God to strengthen and protect your health, and to generously bestow upon you heavenly gifts and consolations.

Furthermore, to enhance the solemnity of this auspicious day, We freely grant you the power to, after the Sacred pontifical rite has been performed, and in the presence of the faithful, bless in Our name and with Our authority, offering plenary indulgences to them, according to the usual conditions of the Church.

Meanwhile, as a pledge of heavenly favors and as a token of Our most profound affection, We impart to you, Venerable Brother, and to your beloved colleagues in the Lord, the Apostolic Blessing.

Given at Rome, near Saint Peter, on this twenty-fifth day of the month of July, in the eighth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 33*]

ACTA of Pope Pius XII, Volume 8, Section II, to the Most Reverend Father Samuel Stritt, Cardinal Priest of the Title of Saint Agnes Outside the Walls, Archbishop of Chicago, celebrating twenty-five years of his episcopate.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

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— Next month of November, as We have gladly learned, you will happily complete five years since you accepted the episcopate. This most excellent occasion calls for Us to celebrate this auspicious event with fervent and heartfelt prayers. From the very moment you were raised to the episcopal dignity in the prime of your life, wherever you have placed your footsteps, you have consistently reaped abundant and weighty fruits from your pastoral ministry and diligence. First, in the diocese of Toledo, Ohio, you brilliantly demonstrated your pastoral virtues and accomplishments by erecting new sacred buildings, among which is the cathedral, by establishing seven parish churches, and by founding a school that flourishes more and more each day. Then, in the year 1930, you were promoted to the metropolitan see of Milwaukee, and you extended the scope of your fervent charity, both publicly and privately, to address the economic difficulties of the time. But your active virtue and generosity shone with full brilliance when you were transferred to the vast archdiocese of Chicago, at a time when the lightning of a terrible war was menacingly flashing throughout Europe. Then, diligently attending to the needs of your people and of foreign nations, you strove with all effort and study to promote religious instruction and social sciences, to widely disseminate pontifical documents, especially those concerning the concord of peoples and just peace, to expand the Catholic Action in North America, and, as President of the council known as the "National Catholic Welfare Conference," to provide assistance and support to the afflicted nations throughout the United States, which were almost everywhere suffering from the war.

Recognizing these merits of your pastoral office, We, Beloved Son, have recently adorned you with the splendor of the Roman purple, and We now rejoice again and again in the auspiciousness of this event, and We gladly offer prayers to God, that He, enriched with heavenly gifts, may grant you even greater and more joyful fruits in the future from your study of souls and your pastoral endeavors.

In the meantime, may the upcoming celebrations bring blessings to your people, and We willingly grant you the authority to...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis — Official Commentary. After the sacred pontifical rites have been completed on this day, in the presence of the faithful, We, in Our name and authority, bestow a blessing upon you, granting you a plenary indulgence for the benefit of the Church. May the Apostolic Blessing, which is the herald of heavenly assistance and the witness of Our love, be to you, Our beloved Son, and to all the clergy and people entrusted to you, a most loving blessing in the Lord. Given in Rome, at Saint Peter's, on the sixteenth day of the month of October, in the year 1946, in the eighth year of Our pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER JOHN, DEACON OF SAINT GEORGE IN V ELABRO, CARDINAL MER-

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CATI, SECRETARY OF STATE OF THE HOLY ROMAN CHURCH, HAPPILY COMPLETING HIS EIGHTIETH YEAR. PIUS PP. XII. Our beloved Son, greetings and the Apostolic Blessing. Indeed, old age is sweet, when it is vigorous, when it is industrious, and when it is capable not only of counsel but also of action; and this, without a doubt, can be affirmed of you today, as the eightieth year of your laborious life is now being completed. If you consider the long years of this course, countless benefits of divine grace undoubtedly come to your mind; but equally, countless things do not fail to come to the mind, the fruits of your tireless work, with which you have always striven to serve the higher purposes. Of these abundant fruits, We wish, on this auspicious occasion, to say something in writing. From you, others arise through your outstanding virtues: namely, modesty and simplicity of spirit, which shine all the more in the majesty of the Roman purple, and which urge you to shun the applause and frequenting of people; to which priestly piety is joined, the most steadfast fidelity to duty, and generous charity. Others, again, benefit from your teaching and wisdom, which, completely devoted to books, you have so greatly cherished since childhood; and which, as you wished to inscribe in your distinguished family crest, you have striven to increase as much as possible throughout the course of your life. Many volumes, which you have published using the art of Gutenberg, and which are the subject of admiration and study by learned men, testify to this most clearly. Therefore, we are not surprised if not only those who assist you in your sacred office, but also...

[*Latin ed. p. 35*]

The Acts of the Holy Father, Twelfth Year, page 35, and your esteemed friends, through this auspicious occasion, offer their congratulations, wishing you all the best. However, many, even from all nations, men distinguished in both human and divine disciplines, desire to record this event in writings that will be most useful, so that it may be preserved in memory. We, for our part, wish to precede them all with these letters, offering you blessings and prayers from God, the Most High, that the good things you possess may increase with the passing years, and that your mind and body may remain vigorous; and that He may grant you, for the honor and benefit of the Church and of human society, that new fruits may be gathered from your tireless studies and your constant endeavors. May the Apostolic Blessing be the harbinger and unifier of these things, which we, our beloved Son, bestow upon you and all yours, as a testament to our particular benevolence. Given in Rome, at Saint Peter's, on the fourth day of the month of December, in the year 1946, in the eighth year of Our Pontificate.

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Pius PP. XII.

[*Latin ed. p. 36*]

Acts of the Apostolic See ~ Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE RITUAL

• i

PRAYERS TO BE RECITED FOR THE ITALIAN REPUBLIC AFTER THE CONVENTUAL MASS

IN THE TERRITORIES OF ITALY, ACCORDING TO ARTICLE 12 OF THE CONCORDAT WITH THE APOSTOLIC SEE.

On all Sundays and other obligatory feasts, in all churches that have a chapter and a choral office, the priest, after the conventual Mass, kneeling at the lowest step of the altar, sings in the feria tone:

v. "Lord, preserve the Republic and its President."

R. "And hear us on the day that we call upon you."

v. "Save your people, O Lord, and bless your inheritance."

v. "And govern them and exalt them forever."

v. "Lord, hear my prayer."

R. "And let my supplication come to you."

v. "The Lord be with you."

R. "And with your spirit."

Let us pray.

"We beseech you, O Lord, that you may continuously protect your people, and that you may illuminate their leaders with the light of your wisdom; that they may see what must be done, and that they may be strengthened to accomplish what they have seen. Through Christ our Lord. Amen."

From the Secretariat of the Sacred Congregation for the Ritual, on November 26, 1946:

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] L. Eg S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 37*]

37. OF THE CANONIZATION OF BLESSED CATHERINE LABOURÉ, VIRGIN, OF THE SOCIETY OF THE DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL, BY POPE PAUL. CONCERNING A DOUBT: Whether, with the approval of two miracles already established, and after

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the granting of veneration to the aforementioned Blessed by the Apostolic See, it is possible to proceed to the solemn canonization of the same. "Four things," writes Saint Bernard, "captivate the soul: worldly wickedness, useless sorrow, empty glory, and hidden pride" (Sententiae, Lugd. 1530, p. 120). Blessed Catherine Labouré, so that she might not be bound by these chains, at the earnest request of Saint Vincent de Paul, her legislative father, spurned the delights of the world and utterly abhorred its wickedness; indeed, she led a most innocent life until death, demonstrating the purity of her soul, maintaining a pleasant habit with her neighbors, and cultivating holy joy, receiving all with a cheerful countenance, knowing well that sorrow is useless for those who pursue virtue. For since the origin of all pride is pride itself, Blessed Catherine, against empty glory, to which she could easily have been subjected due to the singular graces with which she was endowed by the Most Blessed Virgin, especially due to the apparitions, as is reported, in which in the year 1830 she received the command to have a medal struck, fought fiercely, and with all her strength attacked pride even in its deepest recesses, maintaining profound silence about these gifts for more than forty years. Wherefore, God, who regards the humble, but beholds the proud from afar (Ps. 137:6), willed to honor his most humble handmaid, the most beloved daughter of the Divine Mother, not only before the heavens, but also before men in the world, with a glory that is granted only to saints by Him through the Church. And indeed, for the first time more than thirty years after her death, the cause of her beatification was introduced in the year 1907 before the Sacred Congregation of Rites by Pope Pius X. In the year 1931, her virtues were approved; and in the year 1933, miracles were approved, and the solemnity of her beatification was celebrated on May 28th of that same year. The cause of canonization was resumed in the year 1936, and new miracles were confirmed on May 26th of this year.

[*Latin ed. p. 38*]

38: Acts of the Apostolic See - Official Commentary. In order that all those things which are prescribed by law in causes of canonization might be duly observed by this Holy Congregation, in the general assembly which was held before His Most Holy Name, Pope Pius XII, on the 19th of November, the Reverend Cardinal Alexander Verde, Promoter of this cause, raised a question for discussion: Whether, with the approval of two miracles already established, and after the granting of the same Blessed one veneration by the Apostolic See, it is possible to proceed safely to the solemn canonization of the same. To which the Reverend Cardinals, and the official Prelates and Consultor Fathers, responded with unanimous affirmative votes. The Most Blessed Father postponed giving his judgment, in order to implore divine light through fervent prayers. And this day, not without the elegant disposition of Divine Providence, was chosen, since it was the feast

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of the Immaculate Conception of the Blessed Virgin Mary, for whose glory, even before the dogmatic definition, Blessed Catherine labored greatly, so that she might adorn her with this diadem. Therefore, he summoned the Cardinals Alexander Verde, Promoter of the cause, and the undersigned Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after the Holy Sacrifice was most piously offered to God, he declared: That it is possible to proceed safely to the solemn canonization of Blessed Catherine Labouré. And he ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 8th of December, on the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of Our Lord 1946. *C. Card. SALOTTI, Ep. Praen., Prefect.* *h. A. Carinci, Archiep. Seleuçien., Secretary.*

[*Latin ed. p. 39*]

v39 ACTS OF THE SACRED ROMAN ROTA TRIBUNALS. Citations and edicts. I... - ● ●● . FROM TURNO. REGARDING THE NULLITY OF MARRIAGE (TARASCO-GINDRO). Since the actual place of residence of the aforementioned Lord Dominic Gindro is unknown, in this cause, we cite him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 19th of this year, at 11 o'clock, to resolve the doubt presented below, or to subscribe to it, and to set the date for the hearing of the cause before the Rota. Whether there exists a nullity of the marriage in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Dominic Gindro, must take care to inform him of this edictal citation. Henry Caiazzo, Prelate, From the Chancery of the Tribunal of the Sacred Roman Rota, January 23, 1947. J. I. Stoppini, Notary.

[French Text]

The place of current residence of Mr. Dominique Gindro, defendant in this cause, being unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 19, 1947, at 11 o'clock, to agree or subscribe to the doubt reported below, and to fix the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Dominique Gindro must, as far as possible, inform him of this present citation.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis – Official Commentary II. ALBA JULIEN. NULLITY OF MARRIAGE (IMBCS-OLÀH). Since the actual place of

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residence of Mr. William Imecs, in the aforementioned case, is unknown, we summon him, in the interest of the plaintiff, to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria n. 1) on April 14, 1947, at 10 o'clock, to resolve the disputed matter, or to affix his signature to the following, and to designate a date for the hearing before the Rota for the determination of the case: Does a nullity of marriage exist in this case? The Ordinary authorities of the locality, parish priests, and all faithful who have knowledge of the aforementioned William Imecs' place of residence, are to take care to ensure that he is informed of this official summons.

* Franciscus Brennan, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 28, 1947.

I. Stoppini, Notary.

* It is unknown where Mr. Guillaume Imecs, the plaintiff in this case, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 14, 1947, at 10 o'clock, to resolve the doubt mentioned below, or to affix his signature, and to set the date for the hearing before the Rota for the determination of the case. Does a nullity of marriage exist in the case? The Ordinary authorities of the locality, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Guillaume Imecs, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 41*]

Year and Volume XXXIX, February 24, 1947 (Series II, Volume XIV) - No. 2. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF THE HOLY SEE. DECREES HONORING BLESSED FRANCISCA XAVIERA CABRINI, FOUNDRESS OF THE INSTITUTE OF MISSIONARY SISTERS OF THE SACRED HEART OF JESUS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, desiring to commemorate the Spirit of the Lord, who, wherever He wills, breathes (John III, 8), which, through the illustrious deeds of His chosen ones, illuminates the face of the earth with the fire of His love, chooses certain souls, abundantly adorned with gifts of nature, burning with piety and holiness, who, without hesitation, are prepared for the arduous mission which He has destined for them; nay, indeed, through the secret counsel of His providence, He prepares, instructs, directs, illuminates, strengthens, and confirms them, so that they may be ministers of His designs and become associates in His very work, and thus He leads them firmly and gently to the summit of sanctity. A new and illustrious example of these chosen ones has been given to us today, inspired by that Holy Divine Spirit, to present to the Christian faithful: a humble, yet virtuous, strong

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and courageous woman, Francisca Xaveria Cabrini, Foundress of the Institute of Missionary Sisters of the Sacred Heart of Jesus, who in our age truly surpassed and will surpass the strong woman of the Scriptures, who «girded her loins with strength and strengthened her arms» (Proverbs 31:17). - ACTA, Volume XIV, No. 2, February 24, 1947.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis — Commentarium Officiale. "She opened her hand to the poor, and her hands stretched out to the needy" (Proverbs 31:17-21). In the diocese of Lodi, in Insubria, in the town called "Sancto Angelo," on the fifteenth day of July, in the year of Our Lord one thousand eight hundred and fifty, pious and virtuous spouses, Augustine and Mary Oldini, after having had thirteen children, were blessed with a daughter, born on that very day; she was baptized with the lustral water, and the names Mary Francisca were given to her; but the name Xaveria, because of her particular devotion to Saint Francis Xavier, the most brilliant example of missionaries, which she herself later adopted.

Already in her childhood, she shone with outstanding Christian piety and was adorned with virtues; supported by the salutary fear of God, the little girl was easily seen to be obedient to her parents, docile, and intelligent, especially in the spirit of prayer; therefore, she sought silence and solitude, always avoiding the pleasures of her age. She readily obeyed her older sister, named Rose, who, along with her mother, served as a teacher of piety for her. It is therefore not surprising that the girl, scarcely six years old, began to attend the sacrament of Penance, ardently desired to partake of the Eucharist in Angelorum, and longed for a missionary life. On the first day of August, in the year one thousand eight hundred and fifty-eight, she received the sacrament of Chrism from the Bishop of Lodi, Caietano, and began to feel more intensely the touch of the Holy Spirit, as she would later attest; the following year, on the solemn day of Easter, shining with angelic purity, she received the Holy Eucharist for the first time.

From then on, the young woman became more fervent in her devotion to God each day; at the age of eleven, with the approval of her confessor, she dedicated herself to the Divine Spouse with the vow of virginity, a vow which she renewed permanently six years later. In the meantime, through frequent use of the sacraments, she nourished her virtue and piety; and through the study of the rudiments of letters, with which her sister Rose first instructed her, she exercised the outstanding gifts of her nature, and then perfected them at the college of the Daughters of the Sacred Heart of Jesus in Arluno, so that, having overcome all obstacles, she obtained a diploma as a teacher.

Above all, she loved the study of geography, and often used to examine the regions of the missions on maps, to which she was drawn by a desire, and, inspired by the instinct of her future mission, she would fill paper

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boats with colored violets and bring them to the waters of the Po, imagining the Missionary Sisters being sent to China. Adorned with virtues and learning, she returned from the college to her father's home, where, without diminishing her former fervor, she devoted herself to parish works, or...

[*Latin ed. p. 43*]

The acts of Pope Pius XII reveal that she displayed rare examples of her piety and charity, indeed, heroic virtue, when she tirelessly cared for a young woman afflicted with cancer until her death, and when, later, she contracted the contagion of smallpox while ministering to the sick in the city of Lodi. Having reached the age of twenty, orphaned and separated from all family ties, she, who had long since joined the Third Franciscan Order, desired to fulfill her vocation within a religious community, first seeking admission to the Congregation of the Daughters of the Sacred Heart of Jesus, and then to the Canossian Institute; but, her intentions were thwarted, for the parish priest, recognizing the exceptional virtue of this young woman, opposed her purpose and preferred to send her to the town of Oppido, where she would take the place of a sick schoolmistress. For nearly two years, obeying her superiors, she diligently performed her teaching duties, and on several occasions demonstrated an outstanding zeal, not only in educating the young girls, but also in firmly grounding them in piety, and even in converting the civil administrator, who had previously been hostile to religion and lacked good morals. In the month of August of the year 1874, she presented herself to the parish priest of that city, Anthony Serrati, to offer her services in the education of a certain orphanage, called the House of Providence, where she served as its director for six years, diligently pursuing her apostolic work, and progressing so much in the practice of virtues that she obtained from the Bishop of Lodi, Dominic Gelmini, along with several companions, the three simple and perpetual vows of religious life, to which a fourth vow of perfection was added, and she was appointed the director of the House of Divine Providence by the same Bishop, who admired the exceptional prudence of this woman. However, it was by God's will that, due to serious difficulties arising from the fault of some sisters who had previously directed the house, that community was dissolved by the Lodi Prelate; nevertheless, in these circumstances, Francisca Xaveria demonstrated heroic charity, unwavering fortitude of spirit, humble obedience, and remarkable patience. Therefore, the Bishop did not abandon her, but rather encouraged her to found a new institute of Missionary Sisters, so that she could freely exercise her apostolic zeal. Following the Bishop's counsel, and with a willing heart, obeying the divine will, she purchased a house that had previously been a Franciscan convent, which had been closed according to the laws of demolition by Emperor Napoleon, in a

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small...

[*Latin ed. p. 44*]

44 • Acta Apostolicae Sedis - Official Commentary: "In the popular Shrine of the Blessed Virgin Mary of Graces, and on the fourteenth day of November, in the year one thousand eight hundred and eighty-eight, the foundation of a new Institute was laid, which she wished to call the Institute of Missionaries of the Sacred Heart of Jesus, whose purpose would be, besides the sanctification of its members, the glorification of the Most Sacred Heart of Jesus and the good of souls, both among the faithful and among the unbelievers. Therefore, with this Institute canonically founded and established, the Handmaid of God, burning with an apostolic zeal for missions, desired to establish a mission, first in China, to assist those diligently working there as heralds of the Gospel, through labor and preaching; but especially through the counsel and encouragement of the Servant of God, John Baptist Scalabrini, Bishop of Piacenza, a most worthy man of the Church and the state, who had recently founded a new Institute himself to provide religious assistance to his people migrating to distant regions of America, and finally, with the authority of His Holiness, Pope Leo XIII, Our Predecessor, who advised her to turn her gaze not to the East but rather to the West, to the regions of North America. The beginnings of the Institute were very difficult and humble; however, as the seed of mustard, which indeed is the smallest of all seeds: but when it is grown, it becomes greater than all herbs, and becomes a tree, that the birds of the sky come and dwell in its branches (Matthew XIII, 32), so the Institute founded by the Handmaid of God, Francesca Xaveria Cabrini, provided with wise laws, constitutions, precepts and advice by herself, which still seem very suitable for the times, grew remarkably and spread throughout the world in a short time, even while she was still alive, so that at the time of her death, it numbered seventy-six houses properly established and constituted. In her important role as supreme head, which she held with the authority of the Apostolic See until her death, she was always most devoted to the Roman Pontiff and the prelates of the Churches, and she proposed nothing to herself and her spiritual daughters except to promote the glory of God as much as possible, through word and example, for the love of Jesus, in whose Most Sacred Heart she always and only placed her trust, according to the Apostle's words: "I can do all things in him who strengthens me" (Philippians IV, 13), to do all things bravely and gently, to endure all things, to undertake all things that would lead to the salvation of souls. It is truly incredible how many labors she endured, although afflicted with poor health, how many journeys she made through Europe and America to establish religious houses, to promote the Christian education of girls, to care for the good of her neighbors; but above all, her ardent missionary zeal was the object of admiration for all, not excluding

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even non-Catholics.

[*Latin ed. p. 45*]

The Acts of Pope Pius XII, number 45, speak of the great charity shown towards the most miserable Italian laborers, who, pressed by poverty, were forced to emigrate to the American regions, and who were then held in contempt, lacking a church, schools, and hospitals, and utterly deprived of spiritual assistance. This charity embraces them, cares for them, religiously supports them, scornfully facing dangers, and constantly seeking opportunities to benefit them; thus, she rightly and deservedly became known as the mother of the Italian emigrants, for she truly showed herself to be a tender mother towards those miserable laborers and their children, as we have mentioned. And if the Servant of God, Francisca Xaveria, labored with such activity and such apostolic zeal for the glory of God and the salvation of souls throughout her life, it is not surprising that she was held to possess heroic virtues, both theological and cardinal, which she constantly practiced, so that even while she was still living, her renowned sanctity shone forth. Adorned with the merits of all these outstanding virtues, she was always solely confident in the Sacred Heart of Jesus, which, like a shining lamp, shone in her soul, and which directed all her actions, as if a burning furnace kindled the flames of her charity in her heart, and as a banner, she raised it high and entrusted it to her new Congregation, almost a military order for the salvation of souls, on the twenty-second day of December, in the year 1917, in Chicago, while she was in this city, working diligently in a hospital, although weakened by her labors, she passed away suddenly, at the age of sixty-seven. The news of her death drew a great crowd to view her body: many faithful came, especially priests, and the Archbishop of Chicago himself, who knelt in prayer, and all sought something to keep as a sign of veneration, something that in some way belonged to the Servant of God. Among the Italian emigrant colony, in which the Saint, as she was called, had died, there was great and general grief; and all the newspapers extolled her death with the highest praise. After the funeral, which was attended by a large number of clergy, religious families, and people, first in Chicago and a few days later in New York, where her lifeless body was transported, on the second day of January of the following year, the venerated remains were taken to a place commonly called West Park, not far from New York, and were reverently placed in a small chapel built for this purpose. Now, on the third day of October of the year 1933, after the proper recognition of the body of the Servant of God was duly completed, the mortal remains of this great woman were transferred from the first tomb in the city of New York, and now rest in peace in the Oratory of the Religious House at Fort Washington Avenue, 190 Street. The fame of sanctity, which

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the Servant of God, Francisca Xaveria, enjoyed while she was alive,

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis — The Official Commentary, concerning the Servant of God, known to all, of whatever rank and condition, and who, even among non-Catholics, deserved to be compared to the saints, after her death, never ceased to increase, and indeed grew daily. Therefore, in order to obtain her Beatification, investigative processes were instituted in the ecclesiastical courts of Chicago and Lodi, and, duly completed, were transmitted to the Congregation for the Causes of Saints. Then, after observing the order of law, and after the proper revision of the writings of the Servant of God was duly carried out, on the thirtieth day of March in the year nineteen hundred and thirty-one, by the Most Reverend Pope Pius XI, Our Predecessor, a commission for the introduction of the Cause was appointed, with the esteemed son, Augustine, of the Order of the Most Holy Trinity for the Redemption of Captives, as a diligent promoter of the Cause. Attentive to the requests of many Cardinals, Holy Bishops, and superiors of religious families, as well as to the respectful letters of men of various orders, the aforementioned commission was established. Subsequently, after Apostolic processes were duly conducted in the aforementioned dioceses, as well as in this Our city, two years later, on the eighth and twentieth days of January in the year nineteen hundred and thirty-six, a decree was issued, with a dispensation granted by the canon of the Code of Canon Law, number one thousand one hundred and first, which states that, unless fifty years have elapsed since the death of the Servant of God, other conditions must be observed. In the Preliminary Congregation, held before Our esteemed son, Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on the sixteenth day of June of the aforementioned year, the heroic degree of her virtues was discussed; and again, on the sixth day of April of the following year, in the Preparatory Congregation before the Cardinals, and finally, in the General Congregation before the aforementioned Supreme Pontiff on the sixth and twentieth days of October of the same year, the same Cardinal, Promoter of the Cause, proposed a question for discussion: whether the theological and cardinal virtues, and those attached to them, were exercised by the Servant of God, Francisca Xaveria, in a heroic degree. The same Supreme Pontiff, postponing his judgment, except for the votes of the Cardinals and the Prelates of the Offices and the Consultors, for the purpose of having all together offer prayers to implore greater heavenly light from God; he decided to announce his judgment on the most blessed day of the Solemnity of the Presentation of the Blessed Virgin Mary, that is, on the last Sunday after Pentecost. Therefore, having summoned the Most Reverend Cardinal Lawrence, then Prefect of the Congregation for the Causes of Saints, and the aforementioned Cardinal Alexander Verde, Promoter of the Cause, as well as Our esteemed sons, Alfonso Carinci,

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of the same Congregation, Secretary, and Salvatore Natucci, General Promoter of the Faith, divine...

[*Latin ed. p. 47*]

The acts of Pope Pius XII, page 47, state that, after considering the virtues of faith, hope, and charity, both towards God and towards one's neighbor, as well as the cardinal virtues of prudence, justice, temperance, and fortitude, and their associated qualities, Venerable Francesca Saveria Cabrini, having attained the heroic degree, in both life and in the circumstances and effects under consideration, was declared to possess these virtues. In the following year, after the promulgation of this decree, a question was raised concerning two truly marvelous healings, presented to the Congregation for Sacred Rites, which were said to bear the characteristics of true miracles; both occurred in America, where the Servant of God labored so greatly for the glory of God and the good of souls, especially for the Italians immigrating there, and through whom, by her intercession, these effects were achieved. Therefore, with all due process observed, our predecessor, Pope Pius XI, solemnly decreed, on the thirty-first day of July of the same year, in the city of Gandolfo, that two miracles had been wrought by God, through the intercession of the Venerable Francesca Saveria Cabrini; namely, the instantaneous and perfect healing of Sister Delphina Grazioli from incurable pyloric and duodenal adhesions, and the healing of the infant Peter Smith from complete and permanent blindness, caused by severe burns to the cornea and organs of vision. Shortly thereafter, on the sixth day of August of that same month, the same Roman Pontiff, with the same Cardinals and officials of the Sacred Congregation for the Rites present, decreed that it was safe to proceed with the solemn beatification of the same Venerable Francesca Saveria. The solemnity was celebrated in the patriarchal Basilica of Our Vatican on the thirteenth day of November of the same year, with great pomp and a large gathering of the people, and was announced by the same Pontiff through Apostolic Letters bearing the Fisherman's ring. Hardly had these events been concluded when many graces and miracles were reported to have been obtained through the intercession of the venerable one. Therefore, prayers were presented to this Apostolic See by the aforementioned, most learned promoter of the cause, for the resumption of the cause for the canonization of the same Blessed, and our predecessor, Pope Pius XI, graciously consenting, signed the commission for the resumption of the cause of canonization on the twenty-first day of June of the following year. Furthermore, letters were sent to the Bishop of Lodi, so that, with apostolic authority, he might conduct an investigation into two prodigious healings, which were said to have occurred in the city of Lodi. 51 One of these two healings is briefly described as follows: Paul

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Pezzini, son of Joseph, since the year 1911...

[*Latin ed. p. 48*]

Acts of the Apostolic See – The official record states that in Quarten, he suffered from cystic sclerosis, caused by the irrigation of a burn with a solution of silver nitrate. In February of the year 1939, he was afflicted with a very severe bilateral acute pneumonia and acute glomerulonephritis, which brought him almost to the brink of death. After remedies were applied, which proved ineffective, and with no hope of healing according to the judgment of the doctors, as the illness worsened and the patient appeared to be in a state of agony, more fervent prayers were offered for the intercession of the Blessed Frances X. Cabrini. And merciful God graciously heard these prayers: on the twentieth of February, a perfect and instantaneous cure was obtained, not only from the chronic vesical cystitis with sclerosis, but also from the bilateral pneumonia and uremia. He enjoyed better health after the cure than he had before the illnesses, as shown by the radiographic plates, and two expert physicians testified under oath. Without hesitation, both the attending physician and three experts from the Congregation of Rites declared this to be a miracle. The second healing occurred as follows: Hector Pagetti, son of Innocent, suffered from a very severe osteo-periostitis, possibly tuberculous, in his right foot, to the extent that it was necessary for two doctors to order the scraping of the bone. On the first days of August of the year 1939, as the illness worsened, novendial prayers were offered once and again before the image of the Blessed Frances X. Cabrini and her relics, which were placed in the patient's room for veneration, and her patronage was invoked solely for the obtaining of a cure; and this indeed occurred instantaneously and perfectly: for the doctor, who on the nineteenth of that month, after the afternoon hours, had seen the illness in all its malice, namely, a fistula flowing with morbid pus, a swollen and painful foot, found, on the morning hours of the following day, the fistula closed and covered with new skin, the foot no longer swollen, free in movement, as if it had never been affected by the illness, and thus celebrated the miracle; as three experts appointed by office declared the healing to be instantaneous and perfect. Concerning these two miracles, after discussions held in the preparatory congregation, and then in the preparatory congregation which they call, and finally in the general assembly before Us on the fourth of May of the year 1943, in which the Cardinals presiding over the protection of the Sacred Rites, the Official Prelates, and the Consultors gave their favorable vote, We finally, on the twentieth of June of the same year, on the feast of the Most Holy Trinity, summoned Our Venerable Brother, Our Cardinal Salotti of the Sacred Roman Church.

[*Latin ed. p. 49*]

The Acts of Pope Pius XII record that the Bishop of Praeneste, the Pre-

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fect of the Congregation of Rites, Alexander, Our beloved Son, Cardinal of the Sacred Roman Church Verde, the Relator of the Cause, and also Our beloved Sons, Alphonsus Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Faith, were present. With these present, the Holy Eucharist was duly celebrated, and We decreed: That Paul Pezzini was instantaneously and completely healed from chronic cystic fibrosis, from a very severe bilateral pneumonia, and also from acute glomerulonephritis; and that Hector Pagetti was healed from a severe osteoperiostitis in his right foot. Furthermore, with the aforementioned form observed, and with the aforementioned Cardinals, the Secretary of the Congregation of Rites, and the General Promoter of the Faith present before Us, We decreed on the twenty-seventh day of February of the following year, on the first Sunday of Lent, that the solemn canonization of Blessed Francesca Saveria Cabrini could proceed. However, in order that the order be observed in this matter of such importance, as wisely established by Our Predecessor Popes, two years after the aforementioned Decree was issued, with the bellicose fury finally ceased, although true peace had not yet shone upon the weary and trembling human race, We summoned Our venerable Brothers, the Cardinals of the Sacred Roman Church, on the eighteenth day of February of this year, to a Secret Consistory. There, first, We enrolled thirty-two outstanding men, each of whom had deservedly earned merit in the Catholic faith and in their respective homelands, from five parts of the world, into the College of Cardinals; then, We provided several vacant churches with their pastors; and finally, after a discourse given by Our venerable Brother, Charles, Cardinal Salotti of the Sacred Roman Church, Prefect of the Congregation of Rites, on the life and miracles of Blessed John of Britto, a martyr of the Society of Jesus, of Blessed Bernardine Realino, a confessor of the same Society of Jesus, of Blessed Joanna Elizabeth Bichier des Ages, a virgin, foundress of the Daughters of the Cross, commonly known as the Sisters of St. Andrews, and of Blessed Francesca Saveria Cabrini, a virgin, foundress of the Missionary Sisters of the Sacred Heart of Jesus; and after reviewing the acts, which the Congregation of Sacred Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes of beatification and canonization of these Blessed ones, We sought the individual votes of the Cardinals present, and each of those Cardinals revealed their opinion, and with one voice, they urged Us to make a legitimate definition in these matters. On the following day, the twenty-first of February, a solemn Public Consistory was held in the Vatican Basilica, in which, for the canonization of the aforementioned Blessed ones, through Our beloved Sons...

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - The Official Commentary of the Consistory Hall Advocates, briefly concerning the lives, virtues, and miracles of

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those same individuals; having previously presented the accounts of the Blesseds, as is customary; which conclusion was delivered by the illustrious Advocate Aloysius Philippus Re, concerning the canonization of the Blessed Francisca Xaveria. We, although we have already declared that we know those four Blesseds in Heaven very well, concerning whose cause the Advocates have spoken eloquently, and who are indeed worthy to be adorned with the palm of sanctity, nevertheless, so that all things may proceed according to the established order, we will not reveal our unchanging judgment until, in the Semi-Public Consistory, which they call, all those who will be present in the City, the Purple Fathers, Patriarchs, Archbishops, and Bishops, have made known their opinions to Us. In the meantime, we encouraged all those present to join us in fervent prayers to God, that the light of the Holy Spirit might enlighten our minds. In the meantime, we took care to have legitimate accounts sent to each of the aforementioned dignitaries, in which the lives, illustrious deeds, and miracles wrought by God, and obtained through their intercession, were briefly described, concerning the Blesseds John de Britto, the martyr, and Bernardine Realino, the confessor, and the Blesseds Virgins Joanna Elizabeth Bichier des Ages and Francisca Xaveria Cabrini, and all matters pertaining to the causes of their canonization were noted. Therefore, on the thirteenth day of the past month of June, we convened the Venerable Cardinals and those dignitaries in a semi-public Consistory, and we spoke to them, asking them to communicate their opinions to Us. And, having received the votes of those present, we were very pleased to find them agreeing with Us in harmonious voices and with one heart. Therefore, we decided to bestow the highest honors of sanctity upon those four Blesseds; and, concerning the Blessed Virgin Francisca Xaveria Cabrini, we decided to celebrate the solemn ceremonies in the Vatican Basilica on this day, namely, the seventh day of the month of July; and concerning the others, when the opportunity and means permitted. In the meantime, we encouraged all those present to continue to implore God in fervent prayers, so that abundant and salutary fruits may arise for both the Catholic Church and for all of human society, which is so disturbed and anxious at the present time. Concerning all of these matters, as is customary, at the request of the Advocates of the Consistory Hall, we ordered the Apostolic Protonotaries who were present to prepare the legal documents. Now, since this auspicious day has arrived for the celebration of this canonization, all orders of the secular and regular clergy, numerous Prelates and Officials of the Roman Curia, Venerable Abbots, Bishops, Archbishops, and Patriarchs, and Venerable Brothers, our Cardinals of the Holy Roman Church, will be in the Patriarchal Vatican Basilica.

[*Latin ed. p. 51*]

The Acts of Pope Pius XII, 51. Our basilica was magnificently adorned,

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filled with countless lights, and thronged with a vast multitude of the faithful, among whom were many from all parts of the Catholic world, especially from Italy and America, including numerous sisters from the Institute of the Missionary Sisters of the Sacred Heart of Jesus, along with their most deserving General Superior, as well as many from religious institutes and societies, and also many faithful from the dioceses of Lombardy, among whom were two men who had received a miraculous cure through the intercession of the Blessed Virgin, along with their caregivers. And We ourselves, with solemn ceremony, entered, singing psalms, hymns, and the litanies of the Saints. We then, after a brief prayer offered before the altar, approached Our Chair and sat down. After the due obedience was rendered to Us by the Cardinals and other dignitaries present, the solemn rite of canonization began without delay. The venerable Cardinal Charles Salotti, Bishop of Palestrina, Prefect of the Congregation for Sacred Rites, entrusted with preparing for this canonization, and at the urging of his esteemed son, Aloysius Philip Re, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly implored Us to include the Blessed Francesca Saveria Cabrini, Virgin, Foundress of the Institute of the Missionary Sisters of the Sacred Heart of Jesus, in the list of the Saints through Our infallible decree. But We, considering the importance of this matter, did not wish to proceed until fervent prayers were offered to the Holy Divine Spirit, so that the light of Our heavenly understanding might shine more and more brightly upon Us. This was indeed done by Us and by all who were present. Then, while all were standing, We, seated in Our Chair, by the fullness of Our Apostolic authority, pronounced the formula of canonization in this solemn manner: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation, and with the frequent invocation of divine help, and with the counsel of Our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the city, We declare the Blessed FRANCISCA XAVIERA CABRINI to be a Saint, and We define and add her to the Catalogue of the Saints, decreeing that her memory should be piously observed each year by the entire Church, on the anniversary of her birth, that is, on the twenty-second of December, among the holy Virgins who are not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. After the formula of canonization had been pronounced by Us, and with the assent of prayers,

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis — Official Commentary. Through the aforementioned Advocate, Aloysius Philip, the venerable Brother Charles, Car-

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dinal Salotti, whom we mentioned previously, having presented to us certain matters concerning this very canonization, we commanded that a public instrument be drawn up for the Apostolic Protonotaries, and we ordered that these decrees be prepared and dispatched. Then, offering due thanks to Almighty God, and with the clergy and the entire people rejoicing, we devoutly sang the hymn "Te Deum." Afterwards, having invoked the protection of the newly canonized Saint, we addressed the venerable Brothers present and our beloved sons in a discourse, in which we briefly proclaimed something about Saint Frances Xavia Cabrini, recalling her virtues and her magnificent deeds, and we encouraged not only the religious virgins, who follow her as their legitimate mother and teacher, but all the faithful, that they should indeed contemplate and imitate her virtues. "Furthermore," we said, "let them learn from her that she not only loved her own land with the most ardent love, but also, even in foreign lands, tirelessly imparted the fruits of her charity and her piety." Let all nations and all peoples be made into one family; a family that should not be divided and dissolved by obscure and turbid rivalries, nor by eternal enmities arising from accepted injuries, but rather should be united by that fraternal love which arises from the precepts of Jesus Christ and His divine example. May this holy virgin, through her intercession, obtain this for our "Prince of Peace" and for our Father, so that hatred may finally be extinguished, that minds may be at peace, and that private and public affairs, no longer divided by the renewed pursuit of each one's own advantage, but composed of justice and equity, may enjoy true peace, from which common prosperity may daily increase for human society. Amen. 4 After the discourse which we pronounced, we granted to all present the apostolic blessing and a plenary indulgence for their sins, and then we celebrated the sacred and solemn Mass. Thus, these splendid ceremonies brought about a happy conclusion to the rite of the canonization of Blessed Frances Xavia Cabrini. Having carefully considered all that was to be examined, and with certain knowledge and with the fullness of our apostolic authority, we reaffirm, strengthen, establish, and decree all and each of the things mentioned above in these decrees, and we announce them to the entire Church. Furthermore, we wish that these decrees, even when transcribed and printed, but signed by the hand of an Apostolic Notary and sealed, should have the same validity as if they were presented or shown here. If anyone should, concerning these decrees, our definitions, our decrees, our inscriptions, our mandates,

[*Latin ed. p. 53*]

The Acts of Pope Pius XII, number 53, state that whoever should presume to infringe or contradict, or attempt to contradict, Our statutes and will, shall know that they will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's,

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in the year of Our Lord nineteen hundred and forty-six, on the seventh day of July, in the eighth year of Our Pontificate. - A. L. I, PIUS, Bishop of the Catholic Church. £B I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO, Dean of the Sacred College. £B I, FRANCISCUS, Bishop of Tusculum, Cardinal MARCHETTI SELPIGNATELLI DI BELMONTE, VAGGIANI. £g I, CAROLUS, Bishop of Praeneste, Cardinal SALOTTI. £8 I, HENRICUS, Bishop of Sabina and Mandelensis, Cardinal SiBILIA. £B I, EUGENIUS, Bishop of Porto and S. Rufinae, Cardinal TisSERANT. £ß I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, ALEXANDER, of the title of S. Mariae in Cosmedin, Presbyter, Cardinal VERDE. I, AUGUSTUS, of the title of S. Mariae de Pace, Presbyter, Cardinal HLOND. I, ALOISIUS, of the title of S. Silvestri in Capite, Presbyter, Cardinal LAVITRANO. I, FR. RAPHAËL CAROLUS, of the title of S. Praxedis, Presbyter, Cardinal Rossi. I, PETRUS, of the title of S. Crucis in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI. I, FRIDERICUS, of the title of S. Mariae de Victoria, Presbyter, Cardinal TEDESCHINI. I, FRANCISCUS, of the title of S. Caeciliae, Presbyter, Cardinal MARMAGGI. I, DOMINICUS, of the title of S. Apollinaris, Presbyter, Cardinal JORIO. I, MAXIMUS, of the title of S. Mariae in Porticu, Presbyter, Cardinal MASSIMI.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis — Official Commentary. I, IOANNES, Cardinal Priest of the title of Saint Prisca, PIAZZA. I, IOSEPH, Cardinal Priest of the title of Saint Mary in Via Lata, PIZZARDO. I, BENEDICTUS, Cardinal Priest of the title of Saint Mary in Vallicella. ALOISI MASELLA. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in Velia Aurea, MERCATI. I, IOSEPH, Cardinal Deacon of Saint Eustachius, BRUNO. For the Holy Roman Church, I, Card. GRANITODIBELMONTE; CAROLUS, Cardinal; SALOTTI, Dean of the Eighth College; Vincentius Bianchi-Cagliesi, Prefect of the Congregation for Rites; Regent of the Apostolic Chancery. f Alfonsus Carinci, Archbishop, title of Selene. Dec. Proton. Apost. Ludo vicus; Proton. Apost. Alfridus Liberati, Canon. Apost. Assistant for Studies; Georgius Stara Tedde, Canon. Apost. Assistant for Studies. • • Expedited on the third day of December, in the eighth year, Alfridus Marini, Plumber. Alfridus Marini, Apostolic Scribe. Reg. in Cane. Ap., vol. LXXII, n. 20. - Al. Trussardi, from the tabularium. APOSTOLIC CONSTITUTION: The Diaconia, formerly established in the Church of Saint Hadrian, is transferred to the Church of Saint Paul in Arenula. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The Church of Saint Hadrian, which, as is known, was formerly the Senate House of the Roman People, later converted into a Christian temple, and which was adorned with the honor

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of a Diaconia, since a few years ago,

[*Latin ed. p. 55*]

"By the mandate of the civil authorities, and with the benevolent approval of ecclesiastical authority, the ancient monuments have been restored to their original state. We, desiring that the number of Diaconates in the City be maintained, after careful consideration of all matters, have deemed it fitting to transfer that Diaconate from the Church of Saint Hadrian to the Church of Saint Paul the Apostle in the Arenula, a church distinguished by its artistic decoration, and situated in that region of the City where, it is piously said, the Doctor of the Gentiles resided, with a soldier guarding him. Therefore, having completed all that is necessary, and having obtained the consent of those whose interests are involved, by the fullness of Our apostolic power, by the force of these Letters, We transfer the Diaconate, by which the aforementioned Church of Saint Hadrian was adorned, to the Church of Saint Paul the Apostle in the Arenula; and We grant to it, therefore, all the rights and privileges that belong to other Diaconates in the venerable City, together with all the burdens and obligations to which they are subject. Notwithstanding any contrary things, We decree these things, and We will that these present Letters always be firm, valid, and efficacious, and that they have and obtain their full and complete effect, and that they fully suffice for those to whom they pertain, now and in the future; and that it be rightly judged and defined, and that whatever contrary things may have been attempted by anyone, knowingly or unknowingly, with any authority whatsoever, be declared void and of no effect from this moment forward."

Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-six, on the fifth and twentieth day of the month of January, on the feast of the Conversion of Saint Paul the Apostle, in the seventh year of Our Pontificate.

For the Holy Roman Church,
[Signature]
Cardinal Granito di Belmonte
[Signature]
Fr. Raphael C. Rossi, Dean of the Sacred Congregation of the Consistory
[Signature]
Ludovicus Kaas, Apostolic Protonotary
[Signature]
Francis Hannibal Ferretti, Apostolic Protonotary
[Signature]
Loco &i Plumbi
Reg. in Cane. Ap., vol. LXX, n. 58

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Al. Trussardi.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale

ALLOCUTIONES

I. Ad Illustrissimum Virum Conradum Traverso, novum Oratorem Republicae Argentinae apud Sedem Apostolicam, qui Litteras credentes Summo Pontifici praesentat.

Domine Ambasciator:

In virtute missionis, quae Excellentissimo Domino Praeside Republicae Argentinae vobis commissa est, Vestra Excellentia hodie coram Nos primum apparet, ut novus legatus nationis nobilissimae, quae recte exspectat ut a Nobis cum illa benevolentia et illa fiducia accipiatur, quae merito adhaeret ad intimam unionem illius populi cum centro Ecclesiae. Verba, quae in sollemni presentatione Litterarum credentium voluistis pronunciare, indicantes principia, in quibus intentionem habetis inspirari durante exercitio muneris vestri summi, perspicue demonstrant, ad Nostram singularem satisfactionem, quod Gubernum et populum nationis vestrae desiderant numquam oblivisci partem principalissimam quae competit legi morali, ut fundamento ad institutionem et perfectionem ordinis sociali aedificati super postulatos verae iustitiae, sanandi progressus et boni communis.

Particularem gratiam accipimus ex recognitione, quam Vestra Excellentia nuper fecistis, abnegationis et industriosi laboris clerici Argentinae; et non dubitamus quin in futuro ille sit dignus eorumdem laudum.

Cum calore speciali, Vestra Excellentia memoriam Nostram adhibuit desiderio adventus pacis, quae spiritu morali Christiano imbuta est; et addidit certitudinem, principia fundamenta huius pacis, quae a Nobis saepe publice exposita sunt, vitam et fortitudinem infuserunt, et in circulis gubernativis et in populo Argentino, proposito collaborandi cum maximo studio ad progressivum eius incrementum. Haec certitudo non potest non Nos specialiter placere, in hora tali, cum in via pacis tam multi obstaculi et impedimenta occurrunt, quae ab hominibus gubernantibus gradum praevisionis et prudentiae non communem exigent, ut ea tempore conspiciantur et fortiter superentur.

Habita die 12 mensis Ianuarii anno Domini 1947.

[*Latin ed. p. 57*]

Acta Pii Pp. XII 57. Hodie nationes, quae inenarrabili felicitate fruuntur, non esse implicatae in tempestatibus, quas trágicissima omnium bellorum secum attulit, sunt quae fortasse spiritualiter melius paratae et dispositae sunt, ut objective comprehendant et serenitate aestiment quae sint elementa essentialia, quae fundamentum esse possint pacis dignae et durabiliter stabilis. Ipsis, ergo, est reservata opera, tam magna quam

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saepe ardua, pacificationis, ut vincant, ubi sit, illam inclinationem ad iram et vindictam, quae, etsi in se explicabilis sit, propterea tamen minus periculosa non est. Plenam fidem habemus, quod gens Strasbourgensis, quae ante oculos Nostros, cum pietate ineffabili, plus duodecim annos ago, se Salvatore et Pacificatore divino in sua mirifica metropoli dedicavit, perfecte comprehendet circumstantias temporis et quae requiruntur, et non praetereat occasionem, ut, tanto quanto possit, in tam nobili fine cooperetur. Eodem tempore sentimus necessitatem, ut adhuc iterum manifestemus Nostram vivam gratiam pro efficaci studio, quod patria vestra saepe demonstrare voluit, ad auxilium victimarum belli in continente Europaeo. Et cum exprimimus desiderium, ut haec generositas, pro paucorum paucorum, in futuro perseveret, certissimi sumus, quod omnia evenientut sicut Nos exspectamus. In hac certitudine, Nos confirmatum est ab recenti adventu filii Sancti Ioannis Bosco, specialiter a Gubernio Strasbourgense commissi, ad in loco studendum de proposito vastae emigrationis, quae ab miseria spirituali et materiali salvabit multi infelices, quibus haec Europa, exinanita et devasta, iam non praebet opportunitates ordinarias operis et vitae. Realizatio hujus propositi non solum serviet ad auctendum rem publicam Strasbourgensem, incorporans ei vires productivas pretiosas, sed cum ea etiam in annalibus huius obscurae et miserabilis post-belli, scripta erit pagina ampla et pulchra misericordiae spiritualis et corporalis, quam generationes Europae futuras semper cum gratitudine repassabunt. Cum tam consolante prospectu, invocamus protectionem et gratiam Omnipotentis super Principem Civitatis, super Gubernum et populum huius Nationis, tam proxima cordi Nostro, dum confirmamus Vestrae Excellentiae, quod in exercitio missionis suae, quae est magna et honorabilis, semper in Nobis inveniet auxilium benignum et certum. 5 - ACTA, VOL. XIV, n. 2. — 24-2-1947.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis — Commentarium Officiale II To the women of the Association commonly called "Renovatio Christiana," gathered here from regions of Italiae, in Rome. The movement of "Christian renewal." At the dawn of the history of the Church, during the reign of Trajan, St. Ignatius of Antioch wrote a thought that still fascinates modern minds, like the discovery of a treasure of two-thousand-year-old experience: "In times when it is the object of the world's hatred, Christianity is not a matter of persuasive words, but of greatness." This passage from the heroic Bishop and Confessor of the faith comes to our mind as we see you gathered here around Us, beloved daughters. Your movement of "renewal" seeks to be the expression of the spirit that dictated that thought to the martyr of Christ. Indeed, in the religious crisis of our time—perhaps the most serious that humanity has ever experienced since the origins of Christianity—the reasoned and scientific exposition of the truths of the faith, however effective it

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may be, is, in reality, by itself not enough. And it would not be enough even the often-too-scarce dose of a Christian life lived according to conventional habit. What is needed today is the greatness of a Christianity lived in its fullness with persevering constancy; it is needed the bold and vigorous ranks of those—men and women—who, living in the world, are at every moment ready to fight for their faith, for the law of God, for Christ, with their eyes fixed on Him as a model to imitate, as a leader to follow in their work of apostolate. Such is the standard that you, beloved daughters, have set for yourselves.

Firmness of faith.

1. Above all, you wish to be souls of Catholic faith, full and complete. Recently, Christianity has been given the advice—if it intends to maintain even a certain importance, if it wants to overcome the standstill—to adapt to modern life and thought, to scientific discoveries and to the extraordinary power of technology, before which its historical forms and its old dogmas would now be nothing more than dim lights of the past. * Habita die 22 mensis Ianuarii a. 1947. Ad Romanos, 3, 3. 1

[*Latin ed. p. 59*]

Acta Pii PP. XII 59. Quale error, et quomodo ille detegit vanam illusionem animorum superficialium! Illi videntur ecclesiam, quasi in lecto Procrustis, in angustos limites organizationum puramente humanarum compellere. Ut si nova configuratio mundi, et praesens dominium scientiae et technologiae, omnem terram occuparent, et nullum spatium relinquerent pro vita supernaturali, quae ex omni parte effluit! Illa non valent ad eam abolere, vel ad eam absorbere; immo, illae mirabiles inventiones scientificae (quae Ecclesia favorit et promove), "eternam potentiam Dei" cum maioris vis et efficacia, quam antea, ostendunt. 2 Sed cogitatio et vita moderna ad Christum redigenda sunt, et ad Christum recuperanda. Christus, eius veritas, eius gratia, non sunt minus necessariae humanitati temporis nostri, quam humanitati huius diei, et huius diei praeteriti, et omnibus saeculis praeteritis et futuris. Haec est unica fons salutis, fides catholica; non fides mutilata, anèmica, edulcorata, sed in tota sua integritate, puritate et vigore. Quidam hanc fidem "stultitiam" putare poterunt; non est novum; ita etiam temporibus Apostoli Pauli erat. Vobis autem, illa est "virtus Dei," et vos desideratis eam ad saeculum vestrum communicare, cum eadem fiducia in victoriam, quae animos primorum Christianorum movit. Nos laudamus proposita vestra. Volat Dominus ea fecundare abundantia benedictionum suarum! 3 Fortitudo vitae christianae 2. - Ad fortitudinem fidei, iungitis audaciam accipiendi serio observantiam praeceptorum Dei, et omnis legis Christi et Ecclesiae eius. Et in veritate, non est hoc leve meritum, praesertim in circumstantiis praesentibus. Cum diligenter inspiciuntur conditiones in quibus vos invenitis, conceptiones et mores vitae hodiernae, mundus modernus cum

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miseriis et calamitatibus suis, sed etiam cum seduccionibus et fascine suo, quae quasi diaboli sunt, et cum pressione organizationum monstrousae potentiae, oportet agnoscere, quod manere fidelibus, semper et ubique, sine exceptionibus et sine compromissis, praeceptis Dei, quot die requirit, dominationem sui, effortem constantem, abnegationem, quae aliquando ad illud heroismum pervenit, quod signum est testimonium sanguinis. Dixit: sine exceptionibus, sine compromissis; quia quis potest?

2 3 Rom. 1, 20. 1 Cor. 1, 18.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis – Official Commentary: It is affirmed that a soul serves God faithfully, if, in the performance of Christian practices, it manifests a spirit openly worldly, if it brings to church thoughts of self-interest, of vanity, of sensuality, if it believes that it is justifying or sanctifying a frivolous and profane life, because it inserts into it some exercise of a piety that is entirely superficial, when it is not even a childishly superstitious devotion? Therefore, you rightly ask frankly: Does the word of Christ, "If anyone would come after me, let him deny himself, and take up his cross daily, and follow me" (Mt. 16:24), apply, yes or no, today as it did in the past? Yes? Then it must be the rule of life for us. And in all her conduct, both in personal matters and in social relationships – marriage, family, profession – is the woman, no less than the man, free to govern herself arbitrarily and according to her own pleasure? Or must she in every matter recognize that there are questions, the solution of which always depends on the unchangeable ordinances of God? In this case, let all pusillanimity, all vain fear, be banished; if God commands, He will never fail to give, along with the precept, the help to fulfill it. From this, your resolution: to prepare the way for the Lord, to make straight a path for His coming, first in your own lives, and then in the lives of others. We bless this intention of yours. May God deign to vivify it with the heavenly dew of His grace.

4 5 Flame of Zeal 3. – However, firmness of faith and courage of action are not enough for your desires; they must kindle in your hearts the bright and ardent flame of zeal. Resolved as you are to fully practice in your lives, as young women, as wives, as mothers, the holy law of God, you wish to collaborate, in the field in which circumstances, prepared by Providence, have placed each of you, to lead souls to the one Lord and Master, to render them, in submission to the divine will, in docility to the infallible doctrine, in sanctification through grace, the only true freedom that liberates them from the humiliating servitude of error and evil. Such is the meaning of the entire work of redemption, and every apostolate, whatever its form, is nothing but a participation in that redemptive work of Christ. To draw a clear line of separation between religion and life, between the supernatural and the natural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God had no value in... (Lue. 9, 23.

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Cfr. Is. 40, 3)

[*Latin ed. p. 61*]

61 The acts of Pope Pius XI, encompassing the entirety of the multifaceted reality of daily life, both human and social, are entirely foreign to Catholic thought, and are openly anti-Christian. Therefore, the more that obscure powers intensify their pressure, the more they strive to banish the Church and religion from the world and from life, the more necessary it is for the Church itself to undertake a steadfast and persevering action, to reclaim and subject all spheres of human life to the most gentle dominion of Christ, so that His Spirit may breathe more abundantly within them, His law may reign more sovereignly, and His love may triumph victoriously. This is what must be understood by the Kingdom of Christ. This task of the Church is indeed arduous; but only unconscious or deluded deserters are those who, in deference to a misguided supernaturalism, would seek to confine the Church to the realm of the "purely religious," as they say, thereby doing nothing but aiding the machinations of its adversaries. Against such currents, you bravely react, as is fitting for our times. Therefore, We have with satisfaction learned of your formation, your experiences, and your happy successes. We commend your zeal and invoke upon you the fullness of the strength and grace of Christ.

4. - In your apostolate, you follow the words of the Divine Master: "The kingdom of God does not come with observation." You do not wish to act with the display of public manifestations; as, in general, the aspect concerning organization is destined for you to remain in the shadows and to be limited to the purely necessary. We spoke of you initially as an assault force. But your counter-offensive is prepared and executed, not in noise and agitation, but in calm and contemplation, with silent prayer, with renunciations known only to God, with constant good example, with the vigorous profession of your firm convictions and Christian principles within a circle of people who think and act differently, with the slow, continuous, progressive action exerted upon them, to gradually lead them to Christ.

6. Undoubtedly, no work, whatever it may be, can have stability and duration without a minimum of organization. However, this, although indispensable, remains always a means, and only a means, of *apóstasis*. (Luke 17:20)

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis — Official Commentary in Latin. Likewise, public manifestations have their value, and in some cases, they may even be necessary, especially in places where opposing forces utilize them with great fanfare for the purpose of propaganda. But for the goal to which your movement aspires, you have chosen the correct method of work; the path you are following is safe, and you can follow it confidently. The mod-

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esty and discretion that are fitting for the exercise of your zeal are not, in any way, passivity or debilitating monotony. Quite the contrary! Each of you, applying yourselves to the common work, must contribute with your character, your temperament, your gifts, and your personal means. Indeed, the combination of these diverse qualities gives your friendly collaboration its harmony and its special characteristics. All of you can and should emphasize the apostolate of exemplary life, of prayer, and of sacrifice. But precisely here, beyond what is strictly obligatory for each faithful person, there remains a wide field within which physical possibilities, which are very different in each person, and the generosity of spirit, with which, – always assuming sound judgment and a right intention – you respond to the impulses of grace, must determine the just and appropriate measure of your action. This diversity in the measure and form of good finds its application in both the material and the spiritual order. To those among you, for whom economic conditions or other favorable circumstances, or a special ingenuity and aptitude, allow them to practice the apostolate of charity in favor of the needy, We say, with St. Paul: "Do not be overcome by evil, but overcome evil with good." To the spirit of calumny, of base slander, of envy, of hatred, of cruelty, of oppression, you must oppose, without tiring, goodness and love, love in the heart, love on the lips; love in the works of your hands.

7 How could We, at this point, omit addressing a paternal word to the multitude of "Ladies of Charity," present here, who recently held a Congress with excellent results to make their work more effective and more responsive to the needs of the poor today? Therefore, may the expression of Our approval, Our encouragement, and Our wishes also be extended to you, who are always helpers of the needy, that your Father and Founder, St. Vincent de Paul, a shining star of goodness and assistance for every misfortune, may obtain for you, with ever greater generosity, the spirit of mercy, of generosity, of charity, and of wisdom.

7 Rom. 12, 21.

[*Latin ed. p. 63*]

63. The Acts of Pope Pius XII. It is indeed necessary to consider the apostolate in the proper sense of the word, the apostolate of direct, personal action upon one's neighbor, in order to win him to Christ. This is not for everyone. Special qualities, a preparation, a formation, are required, which can only be the privilege of an "elite." However, even supposing this, the capacity for such a religious apostolate differs greatly from person to person. Therefore, strive to know yourselves, in order to become, each in your own way, messengers of God. But, whatever the manner, and, so to speak, the personal characteristic of each, the dominant character that you must all impress upon yourselves, is that spiritual greatness so magnificently extolled by the martyr Ignatius. You have set yourselves high goals,

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beloved daughters! Therefore, you need a zealous and generous spirit, an unwavering faith in God, and an abundant and powerful help from above, in order to carry them out and accomplish them with persistent zeal. Make the prayer of the Psalmist your own: "I will run in the way of thy commandments, when thou hast enlarged my heart." Run, O Lord, the way of thy commandments, when thou hast enlarged my heart! And we leave you, as a final wish, the words of the Prince of the Apostles: "The God of all grace, who hath called us to his eternal glory in Christ Jesus, that he may perfect, confirm, strengthen, and establish you; to him be glory and dominion for ever and ever. Amen."

With such a vow and hope, we impart from our heart to you all, to your works, to your families, and to all those who are dear to you, in pledge of the most excellent heavenly favors, Our Apostolic Blessing.

Psalm 118:32. 1 Peter 5:10-11.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis — Official Commentary. ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISION FOR CHURCHES. Our Most Holy Lord Pope Pius XII, by successive decrees of the Sacred Consistory Congregation, has, through Divine Providence, provided for the following churches with new pastors, namely: on December 6, 1946. — To the titular episcopal see of the Church of Chusira, he appointed the Reverend Paul Ceslaus Rydzewski, professor of Holy Scripture at the Major Seminary of Lomza, whom he designated as an Auxiliary to His Excellency, the Most Reverend Stanislaus Kostka Lukomski, Bishop of Lomza. on December 12. — To the titular episcopal see of the Church of Maxulitana, he appointed the Reverend Francis Jedwabski, of the archdiocese of Posen, whom he designated as an Auxiliary to His Excellency, the Most Reverend Valentinus Dymek, Archbishop of Posen. on December 14. — To the titular episcopal see of the Church of Trocmadia, he appointed the Reverend Carol Pekala, Director of the "Caritas" society, whom he designated as an Auxiliary to His Excellency, the Most Reverend John Stepa, Bishop of Tarnów. on December 30. — To the metropolitan Church of Portalegre in Brazil, His Excellency Vincent Scherer, previously elected titular Bishop of Hemeria, but not yet consecrated. on January 11, 1947. — To the cathedral Church of Vallo della Lucania, the Reverend Dominic Savarese, Canon and sub-chantor of the cathedral chapter of Aversa, and Rector of the diocesan seminary. — To the titular episcopal see of the Church of Ruspae, the Reverend Joseph Carroll McCormick, parish priest of the archlend of Philadelphia, whom he designated as an Auxiliary to the Eminent and Reverend Lord Dionysius S.R.E. Cardinal Dougherty, Archbishop of Philadelphia. on January 18. — To the metropolitan Church of Saint Louis in Maragnano, His Excellency Adalbert Sobral, previously Bishop of Pasqueira. — To the cathedral Church of Foligno, the Reverend

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Secondo Chiocca, Archpriest and Parish Priest of the church of Saint Bartholomew in Grande Chartreuse, in the archdiocese of Genoa.

[*Latin ed. p. 65*]

The Sacred Consistorial Congregation, January 6th. — To the Metropolitan Church of Ravenna, to which the Cathedral Church of Cervia is united, the Reverend James Lercaro, Urban Prelate and Rector of the Basilica of the Immaculate Conception of the Blessed Virgin Mary in the city of Genoa.

To the Cathedral Church of Nuoro, the Reverend Joseph Melas, Chancellor of the Archiepiscopal Curia of Cagliari. January 8th.

To the Metropolitan Church of Birmingham, the Reverend Joseph Masterson, General Vicar of the diocese of Salford.

To the Cathedral Church of Menevia, the Reverend John Petit, Rector of St. Edmund's College in the city of Cambridge.

To the titular episcopal See of Cyrene, the Most Reverend Anthony di Tommaso, formerly Bishop of Uritania.

To the titular episcopal See of Calydon, the Reverend John Baptist Neuhäusler, canon of the Metropolitan Church of Munich and Freising, whom the Most Reverend and Venerable Lord Michael, Cardinal de Faulhaber, Archbishop of Munich and Freising, has appointed as Auxiliary. January 15th.

To the Cathedral Church of Achonry, the Reverend James Fergus, parish priest in the town of "Ballinzobe," in the archdiocese of Tuam.

To the Cathedral Church of Wichita, the Reverend Mark Carroll, parish priest of the Church of St. Margaret in the city of St. Louis.

To the titular episcopal See of Irenopolis in Cilicia, the Reverend Allen Bábeock, parish priest of the Metropolitan Church of Detroit, whom the Most Reverend and Venerable Lord Edward, Cardinal Mooney, Archbishop of Detroit, has appointed as Auxiliary.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis – Official Commentary. SAGRA. CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING A CHANGE OF SEAT AND NAME. Whereas, in the Apostolic Prefecture of Bröken Hill, in Northern Rhodesia, entrusted to the Fathers of the Society of Jesus, due to the division of certain portions of the territory, for which the Apostolic Prefectures of Victoria Falls and of Ndpla were erected some years ago, the town of Bröken Hill remained situated near the boundaries, it has been deemed necessary to transfer the seat of the aforementioned Prefecture to the city of Lusaka, where the civil government also resides; it has also been considered appropriate to change the name of the Prefecture itself. Therefore, the Most Reverend Fathers, Prefects of this Holy Dicastery, in a plenary meeting held on the tenth day of the aforemen-

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tioned month and year, decided that the Apostolic Prefecture of Bröken Hill should henceforth be called the "Apostolic Prefecture of Lusaka." This decision of the Most Reverend Fathers, having been reported to Our Most Holy Father Pope Pius XII by the undersigned Secretary of this Holy Congregation in an audience on the thirteenth day of the same month and year, was received with benevolence by the Supreme Pontiff, who approved and ratified it, and ordered that this Decree be drawn up. Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the thirteenth day of June in the year of Our Lord 1946. P. Card. FUMASONI BIONDI, Prefect. L. Cfr S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 67*]

Diarium Romanae Curiae 67

DIARIUM ROMANAE CURIAE

Sunday, January 12, 1947, the Holy Father received in a solemn Audience His Excellency, Mr. Dr. Conrado Traverso, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES,

Tuesday, January 14, 1947, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its preparatory session, was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Bartolomeo Canale, a professed priest of the Congregation of the Regular Clerks of Saint Paul the Apostle, the Barnabites.

Tuesday, January 28, 1947, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on the cause for the Canonization of the Blessed Giuseppe Cafasso, Confessor, a secular priest, Rector of the ecclesiastical college of Turin, and on the miracles of the Venerable Servant of God, Brother Benildo, of the Institute of the Brothers of the Christian Schools.

Tuesday, February 18, 1947, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Cardinal Alessandro Verde, Promoter or Relator of the cause of the Servant of God, Ezekiel Moreno Diaz, of the Order of the Hermit Recollects of Saint Augustine, Bishop of

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Pasto, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale SECRETARIATUS STATI - " NOMINA " - With documents from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint: 10 January 1947. The Reverend Father Oppenheim Philip, of the Order of Saint Benedict, Consultor to the Sacred Congregation of Rites for the Sacred Liturgy. The Reverend Father Stano Gaetano, of the Order of the Friars Minor Conventual, Consultor to the Sacred Congregation of Rites for Causes of Beatification and Canonization. The Noble Pericoli Mario, Colonel Commander of the Pontifical Gendarmerie. With Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: 13 August 1946. The Most Reverend and Venerable Cardinal Micara Clement, Protector of the Pontifical Insigne Academy of Virtuosi at the Pantheon. 2 January 1947. The Most Reverend and Venerable Cardinal Micara Clement, Protector of the Congregation of the Daughters of the Most Holy Crucifix (Livorno). 12 The Most Reverend and Venerable Cardinal Micara Clement, Protector of the Congregation of the (Cellites ou Frères Alexiensy) (Aix-la-Chapelle). 24 The Illustrious and Venerable Monsignor Di Jorio Albert, General Auditor of the Reverend Apostolic Camera. Assistants to the Papal See: 4 October 1946. His Excellency, the Most Reverend Monsignor Poli Giuseppe Angelo, Bishop titular of Perta. 21 November His Excellency, the Most Reverend Monsignor Stohr Albert, Bishop of Mainz. December His Excellency, the Most Reverend Monsignor Mazzocco Guy, Bishop of Adria. Prelates domestic to His Holiness: 27 November 1940. Monsignor Diaz Giuseppe Emmanuele, of the Archdiocese of Bogota. 3 April 1946. Monsignor Santopietro Paul, of the diocese of Aquino, Sora, and Pontecorvo. January 1946. Monsignor Soullard Leo Maria, of the diocese of Luçon.

[*Latin ed. p. 69*]

Diarium Romanae Curiae 69, 3 Januarii 1946. Reverendissimus Dominus Grelier Henricus, ex eadem dioecesi, 2 Iunii. Reverendissimus Dominus Parker Georgius A., ex archidioecesi Chicagoensi. Reverendissimus Dominus Fasnacht Gualterus, ex eadem archidioecesi. Reverendissimus Dominus Eisenbacher Georgius, ex eadem archidioecesi. Reverendissimus Dominus Lange Ioannes M., ex eadem archidioecesi. Reverendissimus Dominus Cholewinski Stanislaus, ex eadem archidioecesi. Reverendissimus Dominus Busch Franciscus, ex eadem archidioecesi. Reverendissimus Dominus McCarthy Franciscus O., ex eadem archidioecesi. Rev-

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erendissimus Dominus McNamara Martinus, ex eadem archidioecesi. Reverendissimus Dominus McGuire Patricius I., ex eadem archidioecesi. 13 Octobris. Reverendissimus Dominus Vigano Eduardus, ex archidioecesi Mediolanensi.

HONORES: Per Brevia Apostolica, Sanctissimus Pater Pius XII, benignissime dignatus est conferre:

Crucem Grandem Ordinis Pia, 23 Januarii 1947. Domino Comiti Marzotto Gaetano, ex dioecesi Vicentina.

Crucem Grandem Ordinis Sancti Gregorii Magni, classe militari, 20 Octobris 1946. Domino Generale De Castro Abreu et Mota Amilcare (Lusitania).

Commendam cum Placa Ordinis Sancti Gregorii Magni, classe civili, 30 Iulii 1946. Domino Ing. Rovelli Aldo (Roma). 14 Septembris. Domino Radeliffe Everardo I., ex dioecesi Middlesbrough. 20 Octobris. Domino Athias Iacobo (Lusitania). Domino Da Conceiçao Pereira Agostino Lorenzo (Lusitania).

Placam Ordinis Sancti Gregorii Magni, classe civili, 10 Iunii 1946. Domino Comm. Lamb Iosephus F., ex archidioecesi Novae York. Domino Comm. Bassetti Petrus, ex dioecesi Forliviensi.

Equitatum Ordinis Sancti Gregorii Magni, classe civili, 27 Iunii 1941. Domino Perrin Iosephus, ex dioecesi Angeri. 24 Octobris 1942. Domino Terra Arocena Horatius, ex archidioecesi Montevidei.

[*Latin ed. p. 70*]

ZO - Acta Apostolicae Sedis – Official Commentary, October 21, 1942. To the Reverend Mr. Reyes Lerena, Joachin, of the same archdiocese. November 21st: To the Reverend Mr. Legourd, George, of the diocese of Versailles. January 19, 1943: To the Reverend Mr. Leijendecker, Marcello Emilio Edoardo, of the same diocese. February 22nd: To the Reverend Mr. Martínez Vera, Lorenzo, of the archdiocese of Montevideo. February 22nd: To the Reverend Mr. Zaffaroni, Louis, of the same archdiocese. May 18th: To the Reverend Mr. Pallasse, Eugene, of the archdiocese of Lyons. October 20th: To the Reverend Mr. Dugas du Villard, Anthony, of the same archdiocese. October 20th: To the Reverend Mr. Tournassus, John, of the same archdiocese. October 20th: To the Reverend Mr. Neyret Gonzaga, of the same archdiocese. October 20th: To the Reverend Mr. Fustier, Andrew, of the same archdiocese. October 20th: To the Reverend Mr. Knight Waton, Anthony, of the archdiocese of Lyons. November 9th: To the Reverend Mr. Glynn, Joseph, of the archdiocese of Dublin. November 11th: To the Reverend Mr. Pree, Peter Oliver, of the diocese of Angers. February 7, 1944: To the Reverend Mr. Jucker, Charles, of the archdiocese of Milan. November 6, 1945: To the Reverend Mr. de Siqueira y Silva da Fonseca, Joseph, of the diocese of Valence in Brazil. November 28th: To the Reverend Mr. Coutinho Cintra, Ildebrando, of the archdiocese of São Paulo in Brazil.

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June 10, 1946: To the Reverend Mr. Toomey, John Edward, of the diocese of Mobile. June 13th: To the Reverend Mr. Heazel, Francis J., of the diocese of Raleigh. June 13th: To the Reverend Mr. Morshuis, Henry Gregory Joseph, of the archdiocese of Utrecht. June 13th: To the Reverend Mr. Tellegen, Anthony Otto Hermann, of the same archdiocese. June 13th: To the Reverend Mr. Kuttschrütfer, Francis, of the same archdiocese. June 21st: To the Reverend Mr. Leon, Emmanuel, of the archdiocese of Mexico. June 21st: To the Reverend Mr. Lainé, John, of the same archdiocese. August 6th: To the Reverend Mr. Bulgarini d'Elei, Count Joseph, of the diocese of Volterra. August 24th: To the Reverend Mr. Ronzano, Adolphus, of the diocese of Acqui. The Knighthood of the Order of Saint Gregory the Great, military class: July 23, 1946. To the Reverend Mr. Fidanzia, Louis (Molfetta).

[*Latin ed. p. 71*]

Diarium Romanae Curiae 71: The Grand Cross of the Order of St. Sylvester Pope: August 5, 1946. To Mr. Strake, George W., of the diocese of Galveston. October 20: To Mr. Da Guerra Quaresma Vianua, Enrico (Portugal). The Commander's Cross with Plaque of the Order of St. Sylvester Pope: July 16, October 20, 1946. To Mr. General Ermens, Paul, Vice-Governor General of the Belgian Congo. To Mr. Captain Neves Silva Monteiro, Sebastian (Portugal). The Commander's Cross of the Order of St. Sylvester Pope: November 9, 1943. To Mr. Professor Magennis, William, of the Archdiocese of Dublin. February 7, 1944. To Mr. Del Buio Giordana, Sebastian, of the diocese of Brzesc. April 22: To Mr. Campos Torreblanca, Francesco, of the Apostolic Vicariate of Magellan. To Mr. Braum Hamburguer, Maurizio, of the same Apostolic Vicariate. To Mr. Brahm Appel, Carlo, of the diocese of Puerto Montt. December 15: June 13, 1946. To Mr. Serventi, Alfonso (Rome). July 17: To Mr. Cav. Di Martino, Giovanni, of the Archdiocese of Pisa. July 2: To Mr. Mandieh, Giuseppe (Rome). July: To Mr. Dr. Pierantoni, Claudio (Rome). To Mr. Colonel Oliver, Carlo A. (England). August 11: To Mr. Lieutenant Colonel Savini, Luigi (U.S.A.). August 16: To Mr. Damiani, Pio (Rome). To Mr. Poli, Vincenzo (Rome). August 21: To Mr. Bernini, Arturo, of the diocese of Acqui. To Mr. Avv. Lecis, Romolo Riccardo (Rome). August 28: To Mr. Gortani, Michele, of the Archdiocese of Udine. August 29: To Mr. Brancaccio, Catello, of the diocese of Castellammare di Stabia. To Mr. Mosca, Giuseppe, of the diocese of Como. January 17, 1947. The Knighthood of St. Sylvester Pope: 1940. To Mr. Santana Nogales, Arturo, of the Archdiocese of Bogota. November 25, 1942. To Mr. Diaz Arrieta, Francesco, of the Archdiocese of La Serena. October 13, 1943. To Mr. Gutiérrez Granier, Giovanni Luigi, of the Archdiocese of La Paz. August

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22.

[*Latin ed. p. 72*]

72. Acta Apostolicae Sedis – Commentarium Officiale, 15 December 1944. To the Reverend Mr. Giovanni Schwerter Kneer, of the diocese of Puerto Montt. 3 May 1946. To the Reverend Mr. Remo Canzi, of the archdiocese of Milan. 21 June. To the Reverend Mr. Alessandro Ghiglia, of the diocese of Casale Monferrato. June 21. To the Reverend Mr. Mario Micheletti, of the same diocese. July 16. To the Reverend Mr. Francesco Capochiani, of the diocese of Molfetta. July 16. To the Reverend Mr. Luigi Massari, of the same diocese. July 16. To the Reverend Mr. Domenico Boccardi, of the same diocese. July 16. To the Reverend Mr. Vito Onofrio Cozzoli, of the same diocese. July 19. To the Reverend Mr. Augusto Mitolo (Rome). July 25. To the Reverend Mr. Giuseppe Martucci (Rome). August 28. To the Reverend Mr. Pietro Pozzi, of the diocese of Rimini. August 28. To the Reverend Mr. Alfredo Floridi, of the same diocese. September 16. To the Reverend Mr. Domenico Miloni (Rome). November 4. To the Reverend Mr. Carlo Lavagetti, of the diocese of Tortona. November 18. To the Reverend Mr. Battista Negri (Rome).

NECROLOGY, 6 January 1947.

Most Reverend Monsignor Emanuele Prat, Bishop of Amoy. January 17.

Most Reverend Cardinal VILLENEUVE RODRIGO, of the titular church of S. Maria degli Angeli, Archbishop of Quebec. January 30.

Most Reverend Monsignor Giuseppe Nathan, titular Bishop of Aricanda. February 1.

Most Reverend Monsignor Filippo Cortesi, titular Archbishop of Siracé, Apostolic Nuncio in Poland. February 3.

Most Reverend Monsignor Pietro Durieux, Archbishop of Chambéry. February 5.

Most Reverend Monsignor Antonio Hilfrich, Bishop of Limburgo. February 5.

Most Reverend Monsignor Michele Akhras, titular Archbishop of Anazarbo. February 12.

Most Reverend Monsignor Tito Trocchi, titular Archbishop of Lacedemonia, Vice-Camerlengo of the Holy Roman Church. February 13.

Most Reverend Monsignor Giovanni Villar y Sanz, Bishop of Lérida.

[*Latin ed. p. 73*]

Year and Volume XXXIX (Series U, Volume XIY) - No. 3, March 11, 1947.

ACTA APOSOLICAE SEDIS: OFFICIAL COMMENTARY.

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ACTS OF THE SUPREME PONTIFF.

CONSTITUTIONS.

I. APOSTOLIC.

VANCUVERIENSIS (KAMLOOPSENSIS): A PORTION OF THE TERRITORY IS SEPARATED FROM THE ARCHDIOCESE OF VANCUVER, FROM WHICH A NEW DIOCESE IS ERECTED, TO BE CALLED "KAMLOOPSENSIS," A SUFFRAGAN OF THE METROPOLITAN CHURCH OF VANCUVER.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

In order that the administration of sacred things may be carried out more effectively and that the salvation of the Christian faithful may be more easily attained, We strive, with diligent care, to fulfill the supreme office of the apostolate, divinely entrusted to Us, and We especially seek to ensure that portions of territory are separated from dioceses that are too extensive, and that new dioceses are erected from them, according to the circumstances of time and place, and entrusted to the governance of other prelates.

Considering this, We have decided to grant the petition of the Most Reverend Brother William Mark Duke, Archbishop of Vancuver, who requested that his vast Archdiocese be divided and a new Diocese be established.

Therefore, with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and with the assistance of the Venerable Brother Hildebrando Antoniutti, titular Archbishop of Synnades in Phrygia, Apostolic Delegate in the Canadian Prefecture,

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis — The Official Commentary is supplemented, so that it may be useful to those who are interested, or who believe they have an interest, with the consent of all, after mature deliberation, and with certain knowledge, We separate that region from the territory of the archdiocese of Vancouver, commonly called Kamloops, which is contained within the following boundaries: to the north: latitude 53 degrees; to the south: latitude 50 degrees; to the east: longitude 119 degrees; to the west: longitude 124 degrees; and from this territory thus separated, We erect a new diocese, called "Kamloops," named after the city of Kamloops. We establish the episcopal seat of this new diocese in the city of Kamloops itself, and therefore We raise it to the rank and dignity of a cathedral; and We place the episcopal chair in the church dedicated to the Most Sacred Heart

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of Jesus, which is located there, and for this reason We elevate that church to the rank and dignity of a cathedral church, and We grant to it and to the bishops of Kamloops, for the time being, all the honors, insignia, rights, privileges, favors, and graces, which other cathedral churches and their prelates enjoy by common right, and We subject them equally to the same burdens and obligations as others. Furthermore, We constitute this new diocese of Kamloops as a suffragan diocese of the metropolitan church of Vancouver, and We subject its bishops, for the time being, to the jurisdiction of the metropolitan archbishop of Vancouver. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, We grant that, in the meantime, diocesan consultants be chosen and appointed to serve in place of the Canons, for the purpose of legal proceedings. As for the governance and administration of the diocese of Kamloops, the erection of a seminary, the rights and obligations of clergy and laity, and other matters of this kind, We command that those things which the sacred canons prescribe for such matters be observed. With regard to the clergy in particular, We decree that as soon as these Letters are demanded for execution, the clergy of that church shall be considered to be assigned to the territory in which they legitimately reside. Furthermore, We wish that, as soon as it is possible, the documents and records pertaining to this diocese and its clergy and faithful be delivered by the Chancery of the archdiocese of Vancouver to the new diocese of Kamloops, so that they may be diligently preserved in its archives. For all of these things, having disposed and established as above, We entrust the execution of these matters to the venerable Brother Hildebrand Antoniutti, whom We have previously mentioned, as Apostolic Delegate in the Canadian Prefecture, and We grant him, therefore, the necessary and appropriate powers for this purpose, including the power to delegate to any person holding an ecclesiastical office, and We impose upon him this duty.

[*Latin ed. p. 75*]

The Acts of Pope Pius XII regarding the authentic record of the execution will be transmitted to the Sacred Congregation of the Consistory as soon as it is permissible. Furthermore, these Letters, and everything contained within them, even concerning those who are present or who may believe they have an interest, even if they are worthy of specific and individual mention, or who have not heard of or agreed to the aforementioned, shall never, at any time, be subject to any flaw of deception, or prevarication, or nullity, or intention, or any other defect, whether substantial or unforeseen; but rather, they shall always remain and be considered valid and emanating from full knowledge and authority, and shall have and obtain their full and complete effects, and must be inviolably observed by all to whom they apply, and, if anyone, with or without knowledge, should attempt to

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contravene them through any authority, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, even those worthy of special mention, to all of which We derogate by these present enactments. Finally, We wish that to transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public Notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith be given as would be given to these present Letters if they were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this page (of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will). If anyone should presume with such reckless audacity to attempt to do so, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-five, on the second and twentieth day of the month of December, in the seventh year of Our Pontificate.

For the Holy Roman Church:

L. Cardinal GRANITO DI BELMONTE, Chancellor.

Fr. Raphael C. Cardinal ROSSI, Dean of the Sacred College,

Secretariat of the Sacred Consistory.

L. Kaas, Apostolic Protonotary.

A. Mazzoni, Apostolic Protonotary.

Loco ® Plumbi Reg: in Conc. Ap., vol. LXXI, n. 5 - Al. Trussardi.

[*Latin ed. p. 76*]

Acta Apostolicae Sedis - Official Commentary 76 ● :●● II OF MWANZA . . . - 'A' ●●● : , ; (MUSOMA AND MASWA) A PORTION IS SEPARATED FROM THE APOSTOLIC VICARIATE OF MWANZA, FROM WHICH A NEW APOSTOLIC VICARIATE IS ERECTED, TO BE CALLED « MUSOMA AND MASWA ». PIUS, BISHOP, SERVUS SERVATORUM DEI, FOR THE PERPETUAL COMMEMORATION, in order that the increase of the Gospel may be more suitably and advantageously promoted in the region of Tanganyika in Eastern Africa, it seems opportune to divide the territory of the Apostolic Vicariate of Mwanza and to establish a new Apostolic Vicariate therefrom. Therefore, after mature deliberation, with the advice and consent of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and with all things duly considered, by the fullness of our apostolic power, we separate from the aforementioned Apostolic Vicariate of Mwanza, and entrust to the care of the members of the Society of Missionaries of

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Africa (commonly known as the White Fathers), the entire civil districts of Musoma and Maswa, as well as that part of the civil district of Watyerewe, which does not include the territory of Ukara and Ukerewe, and we erect and establish a new Apostolic Vicariate therefrom, to be called Musoma and Maswa, and we entrust it to the aforementioned Society of Missionaries of Africa, which is already working diligently in that region, for our pleasure and that of the Apostolic See. To this new Vicariate and, for the time being, to its Apostolic Vicars, we grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates enjoy and possess, according to common law, and we likewise subject them to the same burdens and obligations to which others are subject. All of these things, as above stated and established, we decree and command to be valid and effective, notwithstanding any contrary provisions. Furthermore, we wish that these Letters, whether transcribed or excerpted, and even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as these present Letters.

[*Latin ed. p. 77*]

The acts of Pope Pius XII, page 77, state that if these [documents] were presented or shown. However, no one is permitted to infringe upon or contradict this page of dismemberment, erection, constitution, commission, statute, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the eleventh day of the month of April, in the eighth year of Our pontificate.

For His Holiness, the Chancellor, I. Card. GRANITO DI BELMENTE.

P. Card. FUMASONI BIONDI, Dean of the Sacred College of Propaganda Fide.

Carolus Respighi, Apostolic Protonotary.

H. Ferretti, Apostolic Protonotary.

Loco iß Plumbi Reg. in Cane. Ap., vol. LXXI, n. J i - Al. Trussardi.

III. NICTHEROYENSIS and BARRA of PIRAHY (PETROPOLITANA) – A PORTION OF THE TERRITORY DISMEMBERED FROM THE DIOCESES OF NICTHEROY and BARRA of PIRAHY, FROM WHICH A NEW DIOCESE IS ERECTED, UNDER THE NAME OF PETROPOLITANA, A SUFFRAGAN OF THE METROPOLITAN CHURCH OF ST. SEBASTIAN OF FLUMINIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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FOR THE PERPETUAL MEMORY OF THIS EVENT,

We are urged by the solicitude of all churches, and We diligently strive to ensure that, if there is a diocese within the Catholic world that is excessively rich in territory, a portion may be dismembered from it, and a new diocese erected therefrom, to be entrusted to the care and governance of another pastor.

Therefore, with the counsel of Our Venerable Brothers, the Cardinals, who preside over the Consistorial affairs of the Holy Roman Church, and also with the favorable opinion of the Apostolic Nuncio to the Republic of Brazil, We have gladly accepted the petitions of the Venerable Brother Joseph Alves Pereira, the present Bishop.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis — Official Commentary. The Bishop of Niterói requested from this Apostolic See that, for the greater benefit of the faithful, a portion be separated from the territory of his Diocese, which extends over a very large region, and that, with the addition of two parishes from the Diocese of Barra (do Rio Grande), and with the consent of the Ordinary of that Diocese, a new Diocese be established, to which a pastor would be appointed. Therefore, after duly considering the matter and with the full authority of this Apostolic See, as We have stated above, We detach a portion of territory from the Diocese of Niterói, including the following parishes: São Pedro d'Alcantara do Petrópolis, São Antonio do Alto da Serra, São Norberto, Cascatinha, Itaipava, São José do Rio Preto, São Antonio do Alto da Serra de Sebastiana, Nossa Senhora da Piedade de Mage, São Nicolau da Surui, Irihomirim, Gapimirim, Nossa Senhora da Guia de Pacapaiba, São Ana de Tiradentes, Nossa Senhora da Conceição de Reimposta, Nossa Senhora das Dores de Areal, Nossa Senhora do Pilar. Furthermore, We separate two parishes from the Diocese of Barra (do Rio Grande): namely, São João de Nerity and Gaxias. Thus, from the territories of the Dioceses of Niterói and Barra (do Rio Grande), We establish a new Diocese, to be called "Petropolitana," from the city of Petrópolis, from which the Diocese takes its name. We establish the episcopal seat of this new Diocese in the city of Petrópolis itself, from which the Diocese derives its name, and therefore We raise it to the rank of an episcopal city, granting it all the rights and privileges that belong to other episcopal cities. We fix the episcopal chair in the church dedicated to God in honor of Saint Peter of Alcantara, located in that same city, and therefore We elevate that church to the rank and dignity of a Cathedral Church, and We grant to it and to the Bishops of Petrópolis, for the time being, all the rights, honors, insignia, privileges, favors, and graces that are customarily enjoyed by other Cathedral Churches and their prelates, and We subject them equally to the burdens and obligations to which others are subject. Furthermore, We constitute this new Petropolitan

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Church as a suffragan of the Metropolitan Church of São Sebastião do Rio de Janeiro, and We place the Bishops of Petrópolis, for the time being, under the metropolitan jurisdiction of the Archbishop of São Sebastião do Rio de Janeiro. The episcopal mensal is constituted from the revenues and offerings that are customarily provided by the faithful, in addition to those that have already been collected for this purpose. As for the governance and administration of this same Diocese, We order that the election of a Capitular Vicar be held in the event of a vacancy, and that the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed in accordance with the prescriptions of the sacred canons. Since the circumstances of the present time do not permit the establishment of a Chapter of Canons in this new Diocese...

[*Latin ed. p. 79*]

Acts of Pope Pius XII • 79. Thus, having established this office, we grant that, in the meantime, for the Canonical Consultors of the diocese, those who are to be chosen and employed for the purpose of legal proceedings may be selected. We wish that this pertains especially to the clergy, so that, as soon as these Letters are demanded for execution, the clergy of the Church are considered to be legitimately attached to the territory in which they reside. Furthermore, we command that, as soon as it is possible in the Diocese of Petrograd, at least a small seminary be established, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation for Seminaries and Universities. We also desire that two chosen young men, or at least one, from this diocese, at the expense of the same, be sent to the Brazilian College in the City [Rome], without interruption, so that, under the eyes of the Roman Pontiff himself, they may be formed for the hope of the Church. Finally, we decree that the documents and records pertaining to the new Diocese of Petrograd, from the chancelleries of the Dioceses of Niterói and Barra, be delivered to the Chancery of this Diocese, so that they may be diligently preserved in its archives. For all of the above, we choose the Most Reverend Brother Charles Ohiarlo, titular Archbishop of Amidenum and Apostolic Nuncio to the Brazilian Republic, to see that these things are carried out, and for this reason, we grant him the necessary and appropriate powers for this purpose, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose, and we make the burden of delivering a certified copy of the executed acts to the Holy Consistorial Congregation as soon as possible, authentic. Moreover, these Letters and everything contained therein, even if anyone, whether those who are concerned or who presume to have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be subject to the defect of fraud, or of error, or of nullity, or of intention, or by any other, whether

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substantial or unforeseen, defect, be noted, impugned, or brought into controversy, but that they, as having been made with certain knowledge and with full authority, shall always be valid and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if otherwise, if anyone, knowingly or unknowingly, should attempt to interfere with these things, by any authority, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special constitutions and apostolic ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary things, even those worthy of special mention, are hereby repealed. Finally, these Let-

[*Latin ed. p. 80*]

80. The Acts of the Apostolic See – whether copied, extracted, or printed – bearing the signature and seal of a public notary, and of a person established in ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters if they were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the thirteenth day of the month of April, in the eighth year of Our Pontificate. For the Holy Roman Church, I, the Chancellor, Cardinal GRANITODIBELMONTE, and Father RAPHAEL, Cardinal, Dean of the Holy College of the Sacred Congregation of the Consistory, and A. Mazzoni, Secretary, and Protonotary Apostolic B. De Felicis, and Protonotary Apostolic, ... At the place of ff i Plumbi 4. ' Register in Cane, Ap. vol. LXXI, n. 62, ~ Al. Trussardi. K iv ' ; ' ; : TANGANIKENSIS " (KIGOMENSIS ET KÁREMEN SI S) '. . ; ; . The Apostolic Vicariate of Tanganyika is divided, and a new Apostolic Vicariate of Karemens is erected; the remaining part shall henceforth be called the Apostolic Vicariate of Kigomens. . i : PIUS, BISHOP, SERVUS OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT; - \ That the Kingdom of Christ may increase day by day, especially in those regions, and that the zealous care and study of the heralds of the Gospel may undoubtedly be of the greatest benefit, it is most helpful to establish extensive ecclesiastical circumscriptions, which are to be governed by one, or at most, a very vigilant Prelate.

[*Latin ed. p. 81*]

81. The acts of Pope Pius XII may, without causing any disturbance, be divided, as the situation and time require, so that, with an increased number of pastors, better provision may be made for the governance and well-being

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of the Lord's flock. Indeed, since the Apostolic Vicariate of Tanganyika in British East Africa appears to extend over a very large territory, and in order to better promote the evangelization of that region, it has seemed opportune to divide it into two parts, so that there may thenceforth be two Vicariates, one to be named and the other to be named. Therefore, with the advice of our venerable Brothers, the Most Reverend Cardinals, prefects of the Congregation for the Propagation of the Faith, and with the necessary approvals, and, if required, with the consent of those who may have a particular interest, from certain knowledge and mature deliberation, we, by our supreme authority, separate the territory of the aforementioned Apostolic Vicariate into a northern region, to be called Una, and a southern region, to be called Ufipa, by a line running along the parallel of 5 degrees 30 minutes south latitude, so that there may thenceforth be two Vicariates, one in the region of Viia, to be called the Vicariate of Kigoma, and the other in the region of Ufipa, to be called the Vicariate of Karem. We wish to entrust both of these Vicariates, thus defined and established, to chosen sons of the Society of African Missions, commonly known as the White Fathers, members who have for many years labored with such apostolic zeal in that region, to our satisfaction and to that of the Apostolic See. Furthermore, we decree that the Most Reverend Father John van Sambeek, titular Bishop of Gergis and hitherto Apostolic Vicar of Tanganyika and residing in the region of Uha, shall retain the governance of only the Apostolic Vicariate of Kigoma, and shall henceforth assume the title of Apostolic Vicar of Kigoma. The Apostolic Vicariate of Karem, however, will be provided with its own Ordinary by other Apostolic Letters. To both Apostolic Vicariates, and to their Vicars for the time being, we grant all the rights and privileges, honors and powers, by which other Apostolic Vicariates and their Ordinaries are lawfully possessed and enjoy, and we likewise subject them to the same obligations with which others are burdened. All of these things, as above stated and established, we declare to be ratified and valid, and we command that nothing whatever may hinder them. Moreover, we will that these present Letters, whether transcribed or excerpted, or even printed, shall have the same full force and effect, as if they were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this division, constitution, commission, statute, and our will. If anyone should presume with rash audacity to attempt such a thing, he shall incur our indignation.

[*Latin ed. p. 82*]

Acts of the Apostolic See – Official Commentary: 82, that the omnipotence of God and of the blessed Apostles Peter and Paul may be known, We have decreed. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-six, on the tenth day of the month of May, in

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the eighth year of Our Pontificate. ′ For the Holy Roman Church, the Chancellor ′; • I. Cardinal GRANITO DI BELMONTE - P. Cardinal FDMASONI BIONDI, Dean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith, A. Carinci, Archbishop titular of Seleucia, Dean of the College of Protonotaries Apostolic, C. Respighi, Protonotary Apostolic. In place of Pb. Reg. in Cane. Ap., vol. LXXI, n. 58 - ÀI. Trussaixü. - V - x ; - •′ PAPUA ASIAE (PORT MORESBY - SAMARA ISLAND) A PART IS SEPARATED FROM THE APOSTOLIC VICARIATE OF PAPUASIA, WHICH WILL BE ERECTED INTO A NEW APOSTOLIC PREFECTURE, TO BE CALLED THE SAMARAIAN PREFECTURE. THE REMAINING PART OF THE VICARIATE WILL HEREAFTER BE CALLED THE VICARIATE OF PORT MORESBY. PIUS, BISHOP. SERVUS SERVORUM DEI, FOR THE EVERLASTING REMEMBRANCE OF THIS MATTER, Since it is conducive to the easier and more fruitful performance of the labors of missionaries in those regions where missionary care has been entrusted, it is certainly fitting to divide the missions which extend widely into parts and to establish new missions therefrom. This, indeed, seems opportune to be carried out in the Apostolic Vicariate of Papuasia, so that better provision may be made for the evangelization of the island of New Guinea, which is subject to the dominion of Australia. Therefore, after mature deliberation, with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of those whose interests are involved, and by the fullness of Our Apostolic authority, We separate a portion of the territory of that Vicariate, as will be defined below, and We establish it as a new Apostolic Prefecture, to be called the Samarai. Furthermore, We decree that the same Vicariate, thus diminished in territory, shall henceforth be called the Vicariate of Port Moresby. The other boundaries of the Apostolic Vicariate of Papuasia remaining firm, the boundaries between the Apostolic Vicariate of Port Moresby and the Prefecture of Samarai are established as follows.

[*Latin ed. p. 83*]

83 The acts of Pope Pius XII are as follows: a line that runs from the intersection of the eighth parallel of southern latitude with the one hundred and forty-seventh meridian of eastern longitude, which, indeed, extends from Mount Strong to Mount Albert-Edward, and then from that mountain to the confluence of the Tsirime River with the Mambare River; then a line that, following the left bank of the Yodda River, encircles Mount Cuba, reaches Mount Monckton, and descends to the sources of the Kumusi River, then reaches first Mount Obree and then Mount Brown, dividing the waters between the Mori and Imilo rivers, and then descends to the northern bank of the Marshall estuary, and from there to Cape Rodney, from which it descends directly to the twelfth parallel of southern latitude. Therefore, We wish to grant the new Apostolic Prefecture of Samarai, as well as the

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Apostolic Vicariate of Port Moresby, to the Missionaries of the Most Sacred Heart of Jesus, who are already working with such zeal and diligence in that region, and We approve of this, for the good pleasure of Ourself and the Apostolic See. To this Prefecture and to its Prefects Apostolic, for the time being, We grant all rights, privileges, honors, and powers, with which other Apostolic Prefectures throughout the world and their superiors are commonly endowed and enjoy, and We likewise impose upon them the same burdens and obligations with which others are burdened. All of these things, as above stated and established, We declare to be ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, and signed by a public Notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the present Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree of Our erection, constitution, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-six, on the thirteenth day of the month of June, in the eighth year of Our pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Prefect

P. Card. FUMASONI BIONDI, Dean of the Sacred College

S. C. de Propaganda Fide

Prefect

À. Carinci, Archbishop, titular of Seleucia, Dean of the Apostolic Protonotary College

F. H. Ferretti, Apostolic Protonotary

(Seal)

(Reference: Acta Plumbi Reg. in Cane. Ap., vol. LXX.I, n. 8)

- Al. Trussardi.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary VI. VICARIATE OF THE MARONITE PATRIARCH IN EGYPT (THE MARONITE VICARIATE OF CAHIREN) THE MARONITE VICARIATE IN EGYPT IS ERECTED AS A DIOCESE, TO BE CALLED "THE MARONITE VICARIATE OF CAHIREN." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. Among the most important duties of the supreme office of our apostolate is certainly the erection of new dioceses, as circumstances and the needs of the times, and the spiritual good of the faithful, require. The faithful Maronites residing in Egypt, who have hitherto been subject to the Patriarch of Antioch of

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the Maronites, who has exercised full jurisdiction over them through an ecclesiastical man, designated with the title of Patriarchal Vicar, have now made this request. Since the number of Maronites immigrating from Lebanon to Egypt has steadily increased, and their communities, established in that region, especially in the cities of Cahiren, Alexandria, and Mansouhram, have become so numerous that they have already formed a flourishing community, enriched with churches, chapels, and schools, the spiritual and material condition of the Vicariate has become such that it seems opportune and fitting to erect it into a diocese. Therefore, after a thorough examination of the aforementioned Patriarchal Vicariate, with the favorable opinion of the Venerable Brothers, namely Anthony Peter Arida, Patriarch of Antioch of the Maronites, and Arthur Hugues, titular Bishop of Hieropolis, and Regent of the Apostolic Delegation in Egypt, We, with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Oriental Churches, and supplementing what is necessary, and after mature deliberation, and by the fullness of Our apostolic power, erect and establish the Patriarchal Vicariate of the Maronites in Egypt as a diocese for the faithful of the Antiochene Maronite rite residing in that region, to be called "The Maronite Vicariate of Cahiren." The boundaries of this new diocese shall be the same as those of the Patriarchal Vicariate, namely, those within which the Kingdom of Egypt is today situated. Within these boundaries, it is decreed that—

[*Latin ed. p. 85*]

The acts of Pope Pius XII, page 85, are replete with the following: Henceforth, the Bishop of Cairo shall possess full episcopal jurisdiction over all and each of the Maronite faithful and congregations, as well as over the care, governance, and administration, both spiritual and temporal, of his own diocese, in accordance with the sacred canons and the proper law of the Maronite Church. We decree that the same Bishop of Cairo shall be able to exercise this jurisdiction over all the faithful of the Maronite rite residing in the region commonly known as "Sudan." We establish the seat of this new diocese in the city of Cairo, from which the diocese derives its name, and we therefore raise it to the rank of a metropolitanate, with all the rights and privileges pertaining to metropolitanates. The Bishop shall fix his episcopal chair in the church dedicated to God in honor of St. Joseph, located in the city of Cairo, and we therefore elevate that church to the rank and dignity of a cathedral church, and we grant to it and to the Maronite Bishops of Cairo all the rights, honors, insignia, privileges, and prerogatives with which other cathedral churches of the Maronite rite and their respective prelates are endowed, provided that they are in conformity with approved rites and legitimate customs; and we likewise subject the cathedral church and the Bishop to the same burdens and obligations as are imposed upon

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others. Furthermore, with regard to the governance and administration of this diocese, we command that the rights and obligations of the clergy and laity, and other matters of this kind, be observed in accordance with the sacred canons and the norms and legitimate customs of the Maronite Church. The episcopal table of this diocese shall consist of the goods and revenues of the suppressed Patriarchal Vicariate, the emoluments of the episcopal curia, and the offerings which are customarily made by the faithful. To ensure the execution of the foregoing provisions and decrees, we appoint the Venerable Brother, Delegate Apostolic in Egypt, as the one responsible, and we grant him the necessary powers and facilities for this purpose, including the power to delegate any person of ecclesiastical standing to carry out the aforementioned purpose; and we impose upon him the obligation to transmit to the Sacred Congregation for the Eastern Churches, as soon as it is possible, a certified copy of the acts of the execution of the foregoing. Moreover, these present letters and all that they contain, even though any person, whether one who is interested or one who presumes to have an interest, even if specifically and individually mentioned, may not have been heard or may not have agreed to the foregoing, shall never, at any time, be subject to any defect of surreptitiousness or fraud, or of nullity, or of intention, or of any other, even substantial and unforeseen, deficiency, but shall be considered, as proceeding from certain knowledge and authority.

[*Latin ed. p. 86*]

The Acts of the Apostolic See – Official Commentary 86, are declared to be fully and validly enacted and issued, to remain perpetually valid, to produce and obtain their full and complete effects, and to be inviolably observed by all to whom they apply, and, if anyone, with any authority, knowingly or unknowingly, should attempt to infringe upon these matters, we declare and decree that they shall be utterly null and void, without prejudice to the rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which are also worthy of special mention, to all of which we hereby derogate with the present. Finally, we will that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall be given the very same credence as if they themselves were presented or shown. To no one shall it be permitted to infringe upon this document of erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will, or to act contrary to it. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the second and twentieth day

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of the month of June, in the eighth year of Our Pontificate. For the Holy Roman Church: 1. Cardinal GRANITO DI BELMONTE E. Cardinal TISSERANT Dean of the Sacred College, Sacred Congregation for the Oriental Church, from the Secret Archives, Ludo vicus Kaas, Apostolic Protonotary, Alfridus Vitali, Apostolic Protonotary, Loco SB Plumbi Reg in Cane. Ap., vol. LXXI, n. 100. - Al. Trussaxdi.

[*Latin ed. p. 87*]

Acts of Pope Pius XII, 87. LETTER TO THE MOST REVEREND AND VENERABLE FATHER, EMMANUEL TITUS, BISHOP OF SAN LORENZO IN LUCINA, OF THE HOLY ROMAN CHURCH, CARDINAL ARTEAGA Y BETANCOURT, ARCHBISHOP OF SAN CHRISTOPHER OF HAVANA, WHOM HE APPOINTS AS LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN HAVANA, REPRESENTING THE ENTIRE CUBAN NATION.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

We have gladly received the news, as We have already signified to you, that the Eucharistic Congress, involving the entire Cuban nation, is being prepared and will be held next February in this illustrious city. It is evident to all, from these fervent demonstrations of faith and piety towards the august Sacrament, that the faithful are spurred on to cultivate Christian virtues with greater zeal, and that those who have become sluggish through long neglect of divine worship are drawn to Christ, who shines forth under the veils of the Eucharist, and that, freed from sloth and vices, they may happily return to the embrace of the Heavenly Savior and flee to Him. Therefore, We are certain that this upcoming Eucharistic Congress will bring to the Cuban people those heavenly blessings which have already been experienced everywhere, with God's favor, from similar gatherings.

Wherefore, to enhance the splendor of this celebration, We choose and appoint you, Beloved Son, who govern the Metropolitan See of San Christopher of Havana, and who, having been elected to the Most Venerable College of Cardinals last year, adorns yourself with the Roman purple, as Our Legate from Our side, to preside over the Eucharistic Congress of the entire Cuban nation, which will begin next month in the capital city, in Our name and with Our authority.

We do not doubt that, due to your outstanding piety and prudence, you will carry out this honorable task usefully and happily.

May the Heavenly Mother, intercessor, helper, and witness of Our singular charity, grant you the Apostolic Blessing, which We bestow with the greatest affection in the Lord upon you, Beloved Son, and also upon the clergy and people entrusted to your care, and upon all those who participate in the sacred ceremonies.

Given at Rome, at St. Peter's, on the tenth day of the month of January,

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in the year 1945, in the eighth year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis — Commentarium Officiale, assuring you that in the exercise of your high office, you will ever find in Us the most ready and benevolent support. While We reciprocate with equal cordiality the kindly good wishes you brought Us from His Excellency the President of the Chinese Republic, Our thoughts go out with paternal affection to Our beloved Sons and Daughters of China, to all of whom We lovingly impart Our Apostolic Benediction. And as the colonnade of the Vatican basilica opens its large arms towards the East, so We now lift Our hands towards the Orient and invoke the protection of the Almighty over the rugged and arduous journey of the Chinese people from twilight to dawn, which We hope will soon shine forth in a secure internal and external peace.

NUNTIUS RADIOPHONICUS CHRISTIFIDELIBUS CUBANAE REIPUBLICAE DATUS, OB NATIONALEM CONVENTUM EUCHARISTICUM HABANAE COADUNATIS.

* Venerable Brothers and beloved children: The consciousness of Our pastoral duty and the paternal love that constantly impels Us to desire to take part in the joys and sorrows of all and each of Our children, would have been more than sufficient to make Us accede to the request that We dedicate a few words to you, as the conclusion of your first national Eucharistic Congress. But in the present case, We felt that the reasons were multiplied. For, first of all, this Congress opens in Cuba the series of national Eucharistic gatherings, and We, who so ardently desire the propagation of these public gatherings, called – like a fire of salvation – to rekindle in the souls the divine ardor, could not but greet with joy the appearance of a new focus; then, it is a Congress doubly precious and promising, because on so happy an occasion you have not only united your voice with the universal chorus, which longs to see a crown shine more on the brow of the Mother of God, and therefore implores the dogmatic definition of her glorious Assumption into heaven, but also – with a determination that We shall never sufficiently praise – you have consecrated your homeland to the most sweet Hearts of Jesus and of * Die 28 m. Februarii a. IMI.

[*Latin ed. p. 91*]

Acta Pii PP. XII 91: Maria, that is to say, you have resolved to join the ranks of those who seek nourishment not from atheistic hatred, but from fraternal love; you have committed yourselves to living, from this day forward, a life of fervent Christians, of excellent children of the Church, of respectful and faithful citizens; and all of this implies a dedication of such

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magnitude, when sincerely put into practice. How many themes, how many emotions, and how many lessons! The Lord, most beloved children of the Republic of Cuba, has bestowed upon you a homeland, beautiful as a splendid garden nestled in a charming sea, where the sky is always blue, where the land, almost spontaneously, offers its sweet and fragrant fruits with a smile. Those of you who come from the hills of Pinar del Río, or from the plain of Colón, just as those who have arrived from the savanna of Sancti Spiritus or from the serene plain of Camagüey, or from the high peaks of Oriente, all of you feel proud to have seen the light – as someone happily said – "in the most beautiful land that human eyes have seen," and you give thanks to God for having made you children of the Pearl of the Antilles! But precisely in this placidity and ease of life, in this perennial and almost irresistible allure of a luminous and exuberant nature, in this joyful and confident prosperity, lies perhaps the enemy; for, just as the gentle breeze makes the majestic trunk of your royal palm sway gracefully, we seem to see the seductive serpent gliding lazily: "Why do you not eat?" – it says to you – "You shall be as gods." And if all this splendor of this powerful, purely natural attraction were not balanced by a powerful and robust supernatural life, defeat would be certain. Here, then, is the opportunity of your Congress, which must leave a lasting mark on your religious history. We do not ignore that, through the infinite mercy of the Lord, for many years now a promising springtime of souls has been blossoming in your homeland – a springtime that We ourselves have wished to accelerate and adorn, by bringing to light among you, for the first time, the brilliant rose of a Roman purple, destined to be an ornament of your homeland, of the Antilles, and of all of Central America. But today, your Congress has provided you with the final lesson, reminding you that a robust and powerful supernatural life must always have, as its center of gravity and its source, the Most Holy Eucharist. Indeed, it stimulates the fervor of charity, uniting...

[*Latin ed. p. 92*]

The Acts of the Apostolic See – Official Commentary 92: Two souls are united with Christ – "and they shall abide in me, and I in them" – and, transforming them into Himself, produces in the supernatural life effects similar to those caused by material food in the body; it preserves true life – "he that eateth my flesh and drinketh my blood abideth in me." – strengthening it spiritually and marking it with the password that repels the assaults of the enemy; it increases and perfects it, multiplying the divine energies of the souls and uniting them with God, their ultimate end, through that union, which is both a path and a pledge of eternity – "and a pledge of future glory is given to us"; finally, it restores its weakened forces and fills them with mystical joys, a prelude to endless happiness. Come, beloved children, to this mystical banquet, to this eternal sacrifice, to this perpetual "living

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God in your midst"; lest you be overwhelmed by the tide of materialism, lest your royal Palma be choked among the weeds, under thorns and thistles! And if you seek a hand to support and guide you, behold, that Lady extends it to you, who had the mission of bringing the spiritual bread of the Angels within our reach, making it flesh and blood in her most pure womb; she who repeats to us every day the invitation of Wisdom: "Come over to me, all ye that desire me, and be filled with my fruits." Turn to the "Mother of Divine Grace," for if "Eve ate a fruit that deprived us of the eternal feast, Mary has presented us with another, which opens the gates of the heavenly banquet." It was the year of grace 1511, nearing its end; Cuba, which had already seen its soil consecrated by the first offering of the Holy Sacrifice during the Great Admiral's second voyage, was now to have its first permanent settlement in Baracoa; and when Diego Velázquez wished to give it a name, he called it Our Lady of the Assumption. Today, after the passage of centuries, the children of Cuba, their hearts filled with joy, ask for the dogmatic definition of this mystery, because they surely think, with him who has rightly been called the Most Excellent Doctor, that "this privilege... pertains to the glory of God and of Jesus Christ our Lord; and it befits the dignity of the Virgin, her supreme innocence, purity, and charity."

[*Latin ed. p. 93*]

93 The acts of Pope Pius XII are in harmony with the highest dignity, innocence, purity, and charity of the Virgin. Cuba is the land of the Mother of God, for she reigns there as patroness, for almost half a century, Our Lady of Charity of El Cobre; Cuba was the field of that apostolic man, the Blessed Anthony Mary Claret, who dedicated his principal work to the Immaculate Heart of Mary, leaving this title as a banner of victory to his zealous sons. May it be that, through his intercession, and through the prayers and teachings of this Congress, the Eucharistic God may grant you to be freed from the universal plague; for although the effects of neo-pagan materialism have shown with macabre eloquence to the world of what man is capable when he thinks that he is only matter, nevertheless, we are, unfortunately, far from having the impression that the lesson has been learned, and we are burdened by the fear that another, no less fatal and pernicious, will not succeed it. On this great day, the culmination of your Congress and a commemoration for you of historical national glories, we wish to bless you with all the outpouring of our paternal heart, desiring that this blessing reach not only those present – our most worthy Cardinal Legate, the Episcopate and the clergy, all the authorities, and all the faithful – but also that it be poured forth throughout the entire island, throughout the entire sea, throughout all the continents, for the spread of the kingdom of the spirit, which is the Kingdom of Christ, "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, of love, and of peace."

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8 9 8 SUÁREZ, Opera omnia, Parisiis 1866, vol. 19, p. 318. "Pref. de Iesu Christo Rege."

[*Latin ed. p. 94*]

04 Acta Apostolicae Sedis — Official Commentary ACTA 88. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH I. ESTABLISHMENT OF CHURCHES. With the following Decrees of the Sacred Council, promulgated for the propagation of the Christian Name, Our Most Holy Lord Pope Pius, of blessed memory, XII, deigned to establish the following Churches, namely: on December 12, 1946. — The Metropolitan Church of Chaef omensi was assigned to the Reverend Caietan Pollio, a member of the Pontifical Institute of St. Peter and St. Paul, and of St. Ambrose and St. Charles for missions to foreign lands. — The Cathedral Church of Lucknow was assigned to the Reverend Albert De Vito (Brother Conrad of the Providence), of the Order of the Friars Minor Capuchin. — The Titular Episcopal Church of Turuzitana was assigned to the Reverend Dionysius Eugene Hurley, an Oblate of the Most Blessed Virgin Mary Immaculate, whom he appointed Apostolic Vicar of Natal. — The Titular Episcopal Church of Themisonium was assigned to the Reverend Peter Bonneau, a member of the Congregation of the Holy Spirit, whom he appointed Apostolic Vicar of Douala. — The Titular Episcopal Church of Ucres was assigned to the Reverend Bernard Stewart, a priest of the Archdiocese of Melbourne, whom he appointed Coadjutor to the present Bishop of Sandhurst, with the right of succession. on January 9, 191+7. — The Cathedral Church of Jingxian [Kinghsien] was assigned to the Reverend Leopold Brellinger, of the Society of Jesus. — The Cathedral Church of Malacca was assigned to the Reverend Michael Olçomendy, a member of the Parisian Society for missions to foreign lands. — The Titular Episcopal Church of Sufetula was assigned to the Reverend Joseph Cabana, a priest of the Society of Missionaries of Africa, whom he appointed Apostolic Vicar of Uganda. on February 6. — The Titular Episcopal Church of Fussala was assigned to the Reverend Francis Aldegunde Dorrego, O. F. M., whom he appointed Coadjutor to the present Apostolic Vicar of Morocco, with the right of succession.

[*Latin ed. p. 95*]

The Sacred Congregation for the Propagation of the Faith, 95 II, having issued the following decrees, as detailed below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has relinquished: on October 25, 191fö. – Reverend Father Hierotheum Valbuena Alvarez, of the Order of Discalced Carmelites, Apostolic Prefect of Esmeraldas (in Ecuador). on November 8th. – Reverend Father Venceslaum a Spoleto, of the Order of the Capuchin Minor Friars, Apostolic Prefect of Solimões Superior. on November 11th. – Reverend Father Eugenium Carcagente, of the Order of

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the Capuchin Minor Friars, Apostolic Prefect of St Andrews. on November 28th. – Reverend Father Gustavum Prévost, of the Society for Foreign Missions of the Province of Quebec, Apostolic Prefect of Lintung. on January 18, 1947. – Reverend Father Iacobum Buis, of the Society of the Missionaries of St. Joseph of Mill Hill, Apostolic Prefect of Northern Borneo. III. MARIANNES ISLANDS. DECREE: The Marian Islands, which are annexed to the Apostolic Vicariate of Guaman, are placed under the jurisdiction of the Apostolic Delegate to the Federated States of North America. Whereas, Our Holy Father, Pope Pius XII, in an audience granted this day, July 4th, to the undersigned Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, had previously decreed that the Marian Islands, which until now belonged to the Apostolic Vicariates of Mariannes, Carolines, and Marshall Islands, be annexed to the Apostolic Vicariate of Guaman; in the same audience, He also decreed that the Marian Islands be transferred from the jurisdiction of the Apostolic Delegate to Japan to the jurisdiction of the Apostolic Delegate to the Federated States of North America, to whose care the Apostolic Vicariate of Guaman had already been entrusted.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis — An Official Commentary, the document for which this Decree was ordered to be drawn up. Given in Rome, from the Offices of the Sacred Congregation for the Propagation of the Faith, on the 4th of July, in the year of Our Lord 1946. P. Card. FUMASONI BIONDI, Prefect. L. © S. f O. Costantini, Archbishop titular of Theodosius, Secretary.

I. DECREE CONCERNING THE CHANGE OF TITLE OF THE APOSTOLIC DELEGATION.

Since the title "for the Missions dependent on the Sacred Congregation for the Propagation of the Faith" no longer corresponds to the present circumstances of the Apostolic Delegation for Africa, which was established by Apostolic Letters dated January 11th of the year 1930, it has been deemed fitting to change it to a designation more appropriate to the present situation. Therefore, this Sacred Congregation, responsible for propagating the Christian Name, having carefully considered all matters in this case, has decided that said Delegation should henceforth be called "The Apostolic Delegation for British East and West Africa."

This deliberation, having been reported today in a hearing before the undersigned Cardinal Prefect of the same Sacred Congregation, has been approved and confirmed by the Supreme Pontiff Himself, and the present Decree has been ordered to be drawn up concerning this matter.

Given in Rome, from the Offices of the Sacred Congregation for the Propagation of the Faith, on the 2nd of January, in the year of Our Lord 1947.

P. Card. FUMASONI BIONDI, Prefect. L. © S. f O. Costantini, Arch-

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bishop titular of Theodosius, Secretary.

[*Latin ed. p. 97*]

The Sacred Congregation of Rites, 97. THE SACRED CONGREGATION OF RITES, in Dertusen. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD EMMANUEL DOMINGO Y SOL, PRIEST, FOUNDER OF THE CONGREGATION OF PRIESTS WORKING IN DIOCESES. REGARDING THE DOUBT: Whether a commission should be appointed for the introduction of the Cause, in the case and for the purpose mentioned. Pope Pius X, of blessed memory, in the first encyclical letter which he issued, earnestly urged upon all the Bishops the duties which they ought to perform in the education of clerics: "Let this be your first care," he wrote, "that Christ may be formed in those who, being formed in Christ in other matters, are destined for the service of the ministry. This concerns priests, Venerable Brothers, for those who have been initiated into the sacred order must know that they have been given a province among the people with whom they live, as Paul testified with these most loving words: "My little children, of whom I am in labour again, until Christ be formed in you." True priests are not prepared for so great a work, unless first, in themselves, while they are being educated in the sacred seminaries, Christ has been formed. "Therefore," the same Pope continues, "let the greater part of your diligence be devoted to the properly ordering and governing of the sacred seminaries, so that both the integrity of doctrine and the sanctity of morals may flourish." How much benefit dioceses obtain from properly managed seminaries, no one can deny. But often many obstacles prevent Bishops from fulfilling this duty; which, especially at the end of the last century, occurred in Hispania, due to the conversion of the republic, which aimed to harm the Church. To this evil, divine mercy provided a remedy, raising up men who were endowed with a special grace, for the reform of the morals of the people through missionary expeditions, for the restoration of the discipline of the clergy, and for the ordering and governing of the sacred seminaries. Among these, the Servant of God Emmanuel Domingo y Sol seems to be outstanding, who, on April 1st of the year 1836, was the eleventh of twelve sons.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis — Official Commentary. Francisco Domingo and Joseph Sol were born, and on the following day, they were cleansed with the waters of baptism, and nine days later, they were strengthened with the sacrament of Confirmation. The seeds of piety, which, especially through the care of their mother, had been sown in them, grew with age, and paved the way for a priestly vocation. Therefore, in the year 1851, he entered the Diocesan Seminary, where he excelled in the virtues that befit

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a student. Nine years later, he was promoted to the sacred order of the Priesthood, and he proved to be a priest worthy of imitation. Inspired by zeal for souls, he devoted himself entirely to teaching catechism, preaching the word of God, and performing other sacred duties. Under the guidance of his Bishop, he first administered a rural parish, and shortly thereafter, he obtained a degree in sacred theology at Valentiae, which made him more fit to promote the salvation of souls. In the year 1871, he joined the Third Order of Franciscans. He performed countless works to the glory of God and the benefit of the Church. The foremost of these is the founding of the Congregation of Diocesan Workers, which he established in the year 1883, so that its members would work at the behest of the Bishops. Consequently, in other dioceses as well, the administration of seminaries for clerics was entrusted to this Congregation, in addition to the ministry of preaching. Furthermore, to bind this organization more closely to the Roman Pontiff, he established the Spanish St. Joseph College in Rome, which has yielded abundant fruit in Spain. Nor was the triumph of martyrdom lacking, for in the Mexican jurisdiction, and also in Spain, priests, or workers, or their students, suffered persecution from the communists in recent years, who did not hesitate to shed their blood and endure torments for the name of Christ. The Servant of God, the cultivator of these precious fruits, full of merit, fortified by the sacraments of the Church, peacefully approached death on January 25th, in the year of Our Lord 1909. With his reputation for holiness growing, an ordinary investigation was carried out by the authority of the Derthusen Curia, regarding him, his writings, and also regarding the prohibited cult, in the years 1933 and the following year. After examining the writings, the Holy Congregation issued a favorable decree on February 5th, in the year 1941. Several petitions were presented to the Roman Pontiff for the introduction of the cause, including two from Cardinals, sixteen from Archbishops and Bishops, several others from general superiors of Orders and Congregations, from Chapters, from the Minister of National Education of Spain, from provincial deputations, and from the Derthusen Municipality.

[*Latin ed. p. 99*]

The Sacred Congregation of Rites, having prepared everything according to the norms of law, at the urging of the Reverend Monsignor Charles Calaf, General Advocate for Diocesan Causes, and after the Most Reverend Cardinal Frederick Tedeschini, in the Ordinary Sessions of the Holy Roman Church, had raised the following question for discussion on July 9th of this year: Whether the commission for the introduction of the cause should be signed, in the case and for the purpose under consideration, and having reported on this matter. The Most Reverend and Venerable Fathers Cardinals, having heard this report, and also having heard the opinions of the Official Prelates, and also of the Reverend Father Salvatore

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Catucci, General Promoter of the Faith, judged that the commission for the introduction of the cause of the Servant of God Emmanuel Domingo y Sol should be signed, if it pleases the Most Holy. And so, on the aforementioned day, the undersigned Cardinal Prefect of the Holy Roman Church, having presented the report to the Most Holy, and His Holiness having approved the decision of the Most Reverend Fathers, His Holiness deigned to sign the commission for the introduction of the cause of the Servant of God Emmanuel Domingo y Sol with His own hand. Given in Rome, on July 12th, in the year of Our Lord 1946.

C. Card. SALOTTI, Archbishop, Prefect.

L. S. A. Carinci, Secretary.

II. TAURINENSIS. CONCERNING THE CANONIZATION OF THE BLESSED JOSEPH CAFASSO, SECULAR PRIEST, MODERATOR OF THE ECCLESIASTICAL COLLEGE OF TURIN. REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE EXIST EVIDENCE IN THE CASE AND FOR THE PURPOSE UNDER CONSIDERATION.

Saint John Chrysostom, commenting on the Gospel: "You are the salt of the earth," declares the virtues by which apostles and priests ought to be adorned, saying: "He ought to be poor, so that he may freely condemn avarice... meek, so that he may rule the Church more by indulgence than by vengeance... merciful to others, but severe with himself, so that while he places a heavy weight of justice upon himself, he may make it light for others... If, therefore, he has been adorned with all these virtues, then he is like the best salt, and the whole people are preserved by him, more by seeing than by hearing" (Hom. X, init.).

Blessed Joseph Cassasso, an outstanding ornament and honor of the clergy of Turin, who in the preceding century was Prefect of the ecclesiastical college, was severe with himself.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis — With merciful consideration for others, and with great charity towards the priests entrusted to his care, the Holy Doctor Alphonsus de Liguori, guided by sound doctrine, began to eradicate the pernicious seeds of Jansenism, which at that time also afflicted Italy; and he achieved this with great success, due to his outstanding knowledge and remarkable sanctity of life. This was solemnly recognized by the Church with the glory of Beatification, in the year 1925, and he was honored accordingly. But this was not enough. For God seemed to desire to elevate this faithful servant to the highest honors of canonization, because after his Beatification, two other miracles occurred through his intercession. Therefore, on June 13, 1934, the cause of canonization was resumed. Regarding these marvelous healings, Apostolic investigations were carried

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out in the Turin court, and, for the sake of the sacred legal validity of these matters, this Congregation issued a decree on July 31, 1935.

I. The first miracle occurred in the place commonly called Netro, in Bugellen, within the diocese. Remus Chioso, since 1931, began to suffer from a tuberculous inflammation of the left hip, which worsened to such an extent that the head of the femur became fused with the acetabulum, making movement of the hip without pain impossible, and therefore he limped and was forced to use a crutch, and he suffered from other ailments that made walking difficult, and he was rendered almost unable to work for the rest of his life. Six physicians, along with three experts appointed by the Holy See, agreed on the diagnosis and prognosis, and they examined radiographic images taken before and after the healing. Having been unable to achieve an effective cure through various treatments, he, along with others, poured out prayers imploring the intercession of Blessed Joseph Cafasso, so that he might be freed from this very painful and grievous illness. He persevered in these prayers for more than three months. On April 30th, he was in the same condition, but on the morning of May 1st, 1932, he arose from his bed feeling perfectly healed, a healing which the attending physicians attribute to a miracle, and so attest in the records, and the same opinion is held by the three experts appointed by the Holy See.

II. The second healing occurred in Augusta, near Turin. Josephina Morelli, a little girl of five years old, afflicted with a tuberculous condition, began to suffer from inflammation of the hip of the same nature in 1924. A few months later, an abscess of bone tissue developed, which significantly worsened her already precarious condition, and brought her life into danger. Since remedies and medical treatments were ineffective, the mother, along with her family, fervently supplicated Blessed Joseph Cafasso through nine days of prayers, which she began on November 4th of the same year, so that the little girl might be healed from this very dangerous abscess without surgical intervention. These prayers were graciously received by the Blessed, and on the day

[*Latin ed. p. 101*]

The Sacred Congregation of Rites, on November 10th, during the final day of the novendial prayers, discovered that the young girl had been completely healed from her illness. Three professors from the University of Turin, who had attended to the sick, testified that this healing from the tuberculous abscess could not, in any way, be attributed to natural forces. Two expert physicians, who carefully examined the girl after her healing, also testified. Furthermore, four experts, duly appointed by this Sacred Congregation, unanimously declared the miracle. Concerning these healings, and especially the second one, there was intense discussion, first in the Preliminary Congregation held on December 17th, 1935, before the Rev-

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erend Cardinal Caietano Bisleti, Prefect of the Cause; then in the Preparatory Congregation on November 10th, 1942; again in another Preparatory Congregation on May 14th, 1946; and finally in the General Congregation before His Holiness Pope Pius XII on November 19th of this year, in which the aforementioned Cardinal, Prefect of the Cause and Prefect of the Sacred Congregation, proposed the following question for discussion: Concerning which miracles does the case consist, and to what effect does it pertain? The Reverend Cardinals, officials, and consultors gave their votes. The Most Blessed Father postponed his judgment until today, the day on which the Immaculate Conception of the Blessed Virgin Mary is solemnly celebrated by the Holy Church. Therefore, the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned to him, and, after a religious celebration of the Holy Eucharist, it was decreed: That there is proof of the instantaneous and perfect healing of the young man, Remi Chioso, from a severe tuberculous coxitis of the left leg, and of the young girl, Iosephina Morelli, from a severe tuberculous abscess in the left hip. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on December 8th, the Feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of Our Lord 1946.

[Signature] C. Card. SALOTTI, Archbishop, Prefect.

[Signature] L. S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis— Official Commentary— ACTS OF THE SACRED ROMAN ROTA TRIBUNALS. Citations by edict. I. OF NULLITY OF MARRIAGE (BALDASSARRE-SOROS). Since the actual place of residence of the aforementioned Mr. Orestis Sorge is unknown, in this cause, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Palazzo della Cancelleria, ROMANA), on June 18, 1947, at the twelfth hour, to discuss the doubt presented, or to subscribe to it, and to designate the day on which the Rota will deliberate for the determination of the cause: Whether there exists a nullity of marriage in this case. The Ordinary authorities of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Orestis Sorge, must take care to ensure that he is informed of this edictal citation. * Arcturus Wynen, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, February 27, 1947. I. Stoppini, Notary. * Because the place of current residence of Mr. Oreste Sorge, defendant in this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMANA, Palazzo della Cancelleria) on June 18, 1947, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date

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for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinary authorities of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Oreste Sorge, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 103*]

103 The Sacred Roman Rota II, concerning the nullity of marriage (GALLEGRA-WALSH). Since the actual place of residence of Lady Josephine Mary Walsh, in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on June 12, 1947, at the twelfth hour, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota will render its decision in this cause: Does the marriage in this case exist as null? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Lady Josephine Mary Walsh, must take care to inform her of this edictal citation.

* William Heard, Presiding: From the Chancery of the Tribunal of the Holy Roman Rota, February 28, 1947. I. Stoppini, Notary.

And since the place of current residence of Madame Josephine Marie Walsh, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on June 12, 1947, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does the marriage in this case exist as null? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Josephine-Marie Walsh must, insofar as possible, take note of this citation.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis – Official Commentary of the DIARY OF THE ROMAN CURIA. On Sunday, February 16, 1947, the Holy Father received, in a solemn Audience, His Excellency, Mr. Dr. Prof. Giovanni Wtt Ching-Hsiung, Extraordinary Envoy and Minister Plenipotentiary of the Republic of China, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, February 25, 1947, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed:

1. Regarding the introduction of the Cause of the Servant of God, Bartolo Longo, founder of the Shrine of Pompeii and its associated works.

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2. Regarding the introduction of the Cause of the Servant of God, Matteo Talbot, an Irish worker.

On Tuesday, March 11, 1947, in the Palace of Congregations at St. Callisto, in the presence of His Most Eminent and Reverend Lord, Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and of Albano, Promoter or Relator of the Cause of the Servant of God, Carlo Giuseppe Eugenio de Mazenod, Bishop of Marseille, founder of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, the preparatory Session of the Sacred Congregation of Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

[*Latin ed. p. 105*]

March 29, 1947, Year and Volume XXXIX (Series H, Volume XIV) - No. from the ACTA APOSTOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII. SACRED CONGREGATION. SECRET CONGREGATION. Tuesday, the tenth day of the month of March in the year 1947, in the customary hall of the Apostolic Palace at the Vatican, there was a Secret Congregation, whose acts are reported in order.

I - CHAMBERLAINSHIP OF THE SACRED COLLEGE. The Most Reverend Cardinal Tedeschini presented and rendered the expertise of the Sacred College of Cardinals of the Most Holy Roman Church to His Most Holy Father, the Pope, who transmitted it to the Most Reverend Cardinal Marmaggi, as Chamberlain of said Sacred College for this year.

II - PROVISIONS FOR CHURCHES. Then, His Holiness deigned to proceed with the following proposals concerning churches: He appointed the Most Reverend Father Angelo Rossini, hitherto titular Bishop of Germensus in Galicien, as Archbishop of the Archiepiscopal Church of Amalphitana. He appointed the Reverend Father Joseph Anaya, Apostolic Notary ad instar Participantium and Secretary of the Apostolic Delegation in Mexico, as Rector of the Cathedral Church of Zamora. He appointed the Reverend Father Paschal Quaremba, archpriest-parish priest of the cathedral church of Murana, as Rector of the Cathedral Church of Anglonensi-Tursiensi.

8 - ACTS, Volume XIV, No. 4. - March 29, 1947.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis – Official Commentary. To the titular episcopal Church of MempMtana, the Most Reverend Paul Rota, an Urban Bishop, whom the Most Reverend Lord appointed as an Auxiliary to the Most Reverend Lord John Cazzani, Archbishop-Bishop of Cremona. To the titular episcopal Church of Thenitana, the Most Reverend Thomas Me Donough, an Urban Bishop, whom the Most Reverend Lord appointed as an Auxiliary to the Most Reverend Lord Joseph Patrick Hurley, Bishop

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of Saint Augustine. Furthermore, He publicly announced others who had already resigned from their sacred offices, according to the Apostolic Letters sealed with the leaden seal: The Patriarch of the West Indies, Leopold Eijo y Garay, and the Bishop of Madrid. The Archbishops: of Fuzhou [Foochow], for the newly erected archdiocese, Theodore Labrador, who was already the Bishop of Punimensa. Of Hankou [Hankou], for the newly erected archdiocese, Joseph Ferruccio Mauritz Rosa. Of Nanchang, for the newly erected archdiocese, (Chou Chi-shih), who was already the Bishop of Baoding [Paoting, Ching-Yüan]. Joseph Céuzisce of Saint Louis, Joseph Elmer Ritter, who was already the Archbishop of Indianapolis. Of Indianapolis, thiensem. Paul Schulte, who was already the Bishop of Leavenworth. James Francis McIntyre, who was already the Bishop of Cyrene, Coadjutor to the Most Reverend Lord Francis S. R. E. Cardinal Spellman, Archbishop of New York. Of Leucas, Liberato Tosti, Apostolic Nuncio in Paraguay. Of Acheron and Matera, Vincent Cavalla. Of Compsa, and the Bishop of Saint Angel of the Lombards and Bisaccia, Christopher Dominic Carullo, Bishop of Lacedonia. Of Trujillo, Aurelio Guerrero. Of Nicaea, Martin Stanislaus Gillet. Of Madytus, Stephen Corbini, who was already the Bishop of Foligno. Of Prague, Joseph Beran.

[*Latin ed. p. 107*]

Acts of Pope Pius XII, 107. Phullitanum, Francis. I. Bekmann, now Archbishop of Dubuque. Granatensem, Balbinus Santos y Olivera, now Bishop of MÃ¡laga. Driziparenum, Vlodimir Bronislaus Jasinski, now Bishop of Lodz. Ghaefomensem, in the newly erected archdiocese, Caietan Pollio. Portalegrensem in Brazil, Vincent Scherer, now elected Bishop of Hemer. SÃ£o LuÃs do MaranhÃ£o, Adalbert Sobral, now Bishop of Pesqueira. Ravenna and Bishop of Gervia, James Lercaro. Birmingham, Joseph Masterson. BISHOPS: RocJchamptoniensem, Andrew Gerard Tynan. Jaurinensem, Coloman Papp. Ealicarnassensem, Bernard James Sullivan, now Bishop of Patna. Cadossensem, Anthony Démets, Coadjutor with right of succession to His Excellency, the Most Reverend James Moris, Bishop of Ross. Antiphrae, Andrew Sorin, Apostolic Vicar of Port Moresby. Siniandenum, Bona Ventura Arana Goigoras, now Bishop of Vijayapuram. Sidoniensem, Daniel Bolognini, Auxiliary to His Excellency, the Most Reverend John Baptist, S.R.E. Cardinal Nasalli Rocca de Corneliano, Archbishop of Bologna. Victoria in Vancouver Island, James Hill. Tagbilaran, in the newly erected diocese, Julius Rosales. Ascoli Piceno and Ceriniola, Donatus Pafundi. Tianum, Leon Dworschak, Coadjutor with right of succession to His Excellency, the Most Reverend John Jeremiah Lawler, Bishop of Rapidopolitans. Sita, Daniel Feeney, Auxiliary to His Excellency, the Most Reverend Joseph Edward McCarthy, Bishop

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of Portland.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis — Commentarium Officiale.

Elis, Georgium Brunner, Auxiliary to the Most Reverend Father Thomas Shine, Bishop of Middlesbrough.

Semta, Hectorem Catry, now Bishop of Lahore.

Coire, Abelem Ribeiro Camelo, Auxiliary to the Most Reverend Father Emmanuel Gomez de Oliveira, Archbishop of GoiÃ¡s.

Perta, Iosephum.

Angelorum, Angelum Poli, densem. Now Bishop of Allahabad-Adra.

Iacobum Siedle, Apostolic Vicar of Karem.

Ammaedara, Iosephum Gerardum Holland, Apostolic Vicar of Volta Inferiore.

Cercinitanum, Ioannem Me Carty, Apostolic Vicar of Zanzibar.

Athribitanum, Ludovicum Mariam Iosephum Durrieu, Coadjutor with right of succession to the Most Reverend Father Ioannis Thevenoud, Apostolic Vicar of Ouagadougou in Gallic Sudan.

Doara, Robertum Picard de la Vacquerie.

Ueihoivensem, newly erected diocese, Mariam Civelli, now Bishop of Hanzhong [Hanchung].

Cahirensem Maronitarum, newly erected diocese, Petrum Dib, now Bishop of Tarsus.

Tentyritanum, Andream van den Bronk, Coadjutor with right of succession to the Most Reverend Father Iulii Girard, Apostolic Vicar of Delta Mli.

Europus, Danielem Ivancho, Coadjutor with right of succession to the Most Reverend Father Basilii Takach, Apostolic Exarch for the Ruthenian Byzantine rite faithful in Podocarpatia, in the United States of America.

IlhÃ©us, Benedictum Zorzi.

Bagenum, Georgium Marcos de Oliveira, Auxiliary to the Most Reverend Father Iacobus S. R. E. Cardinalis de Barros Cámara, Archbishop of Saint Sebastian of Fluminis Ianuarius.

Lesvitanum, Timotheum Manning, Auxiliary to the Most Reverend Father Ioannis Cantwel, Archbishop of Angelorum.

Aulonitanum, Emmanuelem Martin Del Campo, Coadjutor with right of succession to the Most Reverend Father Hemeterii Valverde y Téllez, Bishop of Leonensis.

[*Latin ed. p. 109*]

Acts of Pope Pius XII, 109.

Nara, Patricius Dunne, Auxiliary to the Most Reverend Doctor John Me Quaid, Archbishop of Dublin.

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Cantanus, Edward Anthony Fitzgerald, Auxiliary to the Most Reverend Doctor Henry Rohlman, Coadjutor with right of succession to the Most Reverend Doctor Francis Bekmann, Archbishop of Dubuque, to whom he has now succeeded.

Antip$rgensa, Richard Ramos de Castro Vilella, now Bishop of Nazareth in Brazil.

Lampsacenum, Aurelius Marena, Auxiliary to the Most Eminent Doctor Alexius, Cardinal of Aseale, Archbishop of Naples.

Montis Alti et Ripanum, Peter Ossola, now Bishop of Axomitanuni.

Bisica and Prefect of the Vicariate Apostolic of Saint Joseph of Alto Tocantins, Francis Prada Carrera.

Citharizenum, Pius Albert Fariña, Auxiliary to the Most Eminent Doctor Joseph, Cardinal Caro Rodríguez, Archbishop of Saint James in Chile.

Veszprém, Ladislaus Bánáss.

Cardica, Anthony Vovk, Auxiliary to the Most Reverend Doctor Gregory Rozman, Bishop of Laibach.

From Austria, Maximilian D^zecnik, Auxiliary to the Most Reverend Doctor John Joseph Tomazic, Bishop of Davantini.

Huanoayensa, Daniel Figueroa Villon, now Bishop of Parnàssenum.

Oarystensa, Frederick Pérez Silva, Auxiliary to the Most Eminent Doctor John Gualbert, Cardinal Guevara, Archbishop of Lima.

Paphus, Benjamin Webster, Auxiliary to the Most Eminent Doctor James Charles, Cardinal Me Guigan, Archbishop of Torontini.

Scilitanum and Prefect of the Vicariate Apostolic of Porto Velho, John Baptist Costa.

Melo, Lucian Bernacki, Auxiliary to the Most Eminent Doctor August, Cardinal Hlond, Archbishop of Gnesen and Warsaw.

Ganathenum, Silvin Martínez, Auxiliary to the Most Eminent Doctor Anthony, Cardinal Caggiano, Bishop of Rosario.

Plataeaensa, John Charles Aramburu, Auxiliary to the Most Reverend Doctor Augustine Barreré, Bishop of Tucumán.

Lerus, Aemilius Blanchet, now Bishop of Saint-Dié.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis — Commentarium Officiale.

Pamplona, Henry Delgado Gómez, formerly Bishop of Almeria. Coadjutor with right of succession, Most Reverend Joseph Miralies y Sbert, Archbishop-Bishop of Majorca; John Hervás Benet, Bishop of Alinda.

Leucena, Gabriel Paulino Bueno Couto, Auxiliary to Most Reverend Anthony Augustus de Assis, Archbishop-Bishop of Jaboticabal.

Axomitan, John Urban.

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Jacarézinho, Gerard Sigaud Proença.

Bahia Blanca, Geminian Esorto, formerly Bishop of Birtha.

San Luis, Emilio Di Pasquo.

Constantine, Leon Duval.

Leavenworth, George Joseph Donnelly, formerly Bishop of Coelen.

Midila, Basil Hopkow, Auxiliary to Most Reverend Paul Peter Gojdic, Bishop of Fragopol.

Icles, to the newly erected diocese, Francis Rubén Berroa y Bernedo, formerly Bishop of Huanuco.

San Miniato, Felix Beccaro, formerly Bishop of Nuoro.

Caesarea in Mauritania and the Prefecture Apostolic of Santa Lucia del Mela, Aloysius Cammarata.

Chusira, Paul Ceslaus Rydzewski, Auxiliary to Most Reverend Stanislaus Kostka Lukomski, Bishop of Lomza.

Bida, Aloysius Willinger, formerly Bishop of Ponce, Coadjutor with right of succession to Most Reverend Philip Scher, Bishop of Monterey.

Fresno, Albert Fletcher, formerly Bishop of Samos.

Lucknow, Albert Conrad De Vito.

Ucre, Bernard Stewart, Coadjutor with right of succession to Most Reverend John Mae Carty, Bishop of Sandhurst.

Themisonium, Peter Bonneau, Apostolic Vicar of Douala.

Turuzita, Dionysius Eugene Hurley, Apostolic Vicar of Natal.

[*Latin ed. p. 111*]

Acts of Pope Pius XII:

Muxulitanum, Franciscus Jedwabski, Auxiliary Bishop to the Most Reverend Prince Dymek, Archbishop of Posen.

Trocmadianum, Carolus Pekala, Auxiliary Bishop to the Most Reverend Ioannes Stepa, Bishop of Tarnów.

Malacensem, Michael Olçomendy.

Chimsciensem, to the newly erected diocese, Leopoldus Brellinger.

Sufetulensem, Josephus Cabana, Apostolic Vicar of Ugan.

Vallensem in Lucania, Dominicus Savarese.

Ruspensem, Josephus Carroll McCormick, Auxiliary Bishop to the Most Reverend Dionysius S. R. E. Cardinal Dougherty, Archbishop of Philadelphia.

Fulginatensem, Secundus Chiocca.

Nuorensem, Josephus Melas.

Lodzensem, Michael Klepacz.

Fussalensem, Franciscus Aldegunde Dorrego, Coadjutor with right of

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succession to the Most Reverend Josephus Betanzos, Apostolic Vicar of Marocco.

Cyrenensem, Antonius di Tommaso, already Bishop of Uritan.

Menevensem, Ioannes Petit.

Calydoniensem, Ioannes Baptista Nieühäusler, Auxiliary Bishop to the Most Reverend Michael S. R. E. Cardinal de Faulhaber, Archbishop of Munich and Freising.

Achadensem, Iacobus Fergus.

Wichitensem, Marcus Carroll.

Irenopolitanum in Cilicia, Allen Iacobus Babcock, Auxiliary Bishop to the Most Reverend Edward S. R. E. Cardinal Mooney, Archbishop of Detroit.

Dacchensem, Laurentius Leo Graner.

Araxensem, Ioannes Baptista Fauret, Apostolic Vicar of Loango.

Aspendiensem, Josephus Futy, Apostolic Vicar of Antsirabé.

Attalensem in Pamphylia, Ioannes Batiot, Apostolic Vicar of Majunga.

Carianum, Renatus Van Heusdem, Apostolic Vicar of Sakanien.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis — Official Commentary. Tarbes and Lourdes, Peter Theas, already Bishop of Montauban. Soissons, Peter Augustine Douillard. Amiens, Albert Droulers. Lyons, Alfred Ancel, Auxiliary to the Most Reverend and Most Eminent Peter, Cardinal Gerlier, Archbishop of Lyons. Samos, Anthony Aloysius Weber, already Bishop of Leitmeritz.

III - REPORT ON THE CAUSE OF CANONIZATION. The Most Reverend Cardinal Salotti, Prefect of the Congregation for Rites, having obtained the permission of the Most Blessed Father, delivered a most eloquent discourse on the life and miracles of Blessed Joseph Cafasso, Confessor, Secular Priest, Director of the Taurinensis Ecclesiastical College; Blessed Louis Marie Grignion de Montfort, Confessor, Priest, Founder of the Society of Priests of the Sacred Heart of Mary and of the Daughters of Wisdom; Blessed Michael Garicoïts, Confessor, Priest, Founder of the Society of Priests of the Sacred Heart of Jesus; Blessed Nicholas of Flüe, Confessor, Swiss Hermit; and Blessed Catherine Labouré, Virgin, of the Society of the Daughters of Charity of Saint Vincent de Paul; and he reviewed all the acts which, after a careful examination, the Sacred Congregation for Rites had admitted and approved in the cause of the beatification and canonization of the aforementioned Blesseds and of the aforementioned Blessed. Upon the conclusion of the report, the Most Holy Father inquired individually of the Most Reverend Fathers Cardinals, who gave their votes, each one openly and with bowed head.

IV - REQUEST FOR THE PALLIUM. Then, His Eminence, Peter Lercaro,

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personally made the request for the Pallium for his metropolitan Church of Ravenna. By means of proxies, the requests for the Pallia were made by the metropolitan Churches of: Fuzhou, Ilancheuv, Nanchang, St. Louis, Acerenza, and Matera, Gasheli, Gompsa, Trujillo, Prague, Dubuque, Granada, Ghaefom, Portalegre in Brazil, São Luís do Maranhão, Birmingham; also by the archiepiscopal Church of Amalfi, and (by privilege) by the episcopal Churches of Tarbes and Lourdes, and Soissons.

[*Latin ed. p. 113*]

Acta of Pope Pius XII, 113, II. PUBLIC CONSISTORY. After a private consistory, a public consistory was held in the same hall for the solemn conclusion of the cause for canonization of the Blesseds, about whom proceedings had been held in the preceding private consistory. The conclusion was delivered by the Most Reverend Lords, Advocates of the Sacred Consistorial Court: Aloysius Philip Re, for the cause of Blessed Joseph Cafasso; Francis Xavier Parisi, for the cause of Blessed Louis Mary Grignion de Montfort; John Baptist Ferrata, for the cause of Blessed Michael Garicoïts; Aloysius Philip Re, for the cause of Blessed Nicholas of Flüe; Camillus Corsanego, for the cause of Blessed Catherine Labouré. In the name of His Holiness, the Most Reverend and Reverend Lord Anthony Bacci, Secretary for Briefs to Princes, responded as follows: "While some today, with reckless audacity, attempt to besmirch the Immaculate Spouse of Jesus Christ with stains of impurity, it is most fitting, without a doubt, to set forth her splendor of sanctity, which is one of the notes by which the true Church is recognized throughout all ages, in a new and brilliant light. This will certainly occur if, as all hope, the five Blesseds, whose cause you have diligently pursued in this most solemn assembly, are soon to be enrolled in the ranks of the Saints." "Indeed, although they shone with different lights at different times, all of them proclaim the glory of the Catholic religion, and through their own outstanding deeds, they serve as an example not only to their contemporaries, but also to men of later ages. For Louis Mary Grignion de Montfort, Michael Garicoïts, and Joseph Cafasso most clearly testify that divine charity, if it urges the hearts of mortals, can soothe sorrows, calm anxieties, reconcile discord; and that it can raise up those who are attached to earthly things, and those who are burdened by sins and sadly inclined to vice, to heavenly things and to virtue." "Nicholas of Flüe teaches the sanctity of life, conformed to the Evangelical ideal, that love of country does not diminish, but rather increases, and that he rendered immense benefits to his fellow citizens." "Finally, Blessed Catherine Labouré admonishes us that the supreme price and reward of chastity dedicated to God is the fervent piety towards the Mother of God, and that it is a sure sign of attaining heavenly blessedness." "Therefore, the August Pontiff intends to grant your petition and your desires; but, as all matters are conducted according to

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established procedure, he will not announce his decision until..."

[*Latin ed. p. 114*]

"The Acts of the Apostolic See – an official commentary of the semi-public sessions, in which all those present, the Cardinals, Archbishops, and Bishops, and others, in their proper order, express their opinions." "Meanwhile, through me, I urge you all to, with prayers offered to God, obtain even greater light from the heavenly seats, in order to decide this most serious matter."

APOSTOLIC CONSTITUTION CONCERNING CANONICAL STATUTES AND SECULAR INSTITUTES FOR THE ACQUISITION OF CHRISTIAN PERFECTION.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

"The Provident Mother Church, with maternal care and diligence, has always striven to ensure that her children, who dedicate their entire lives to Christ the Lord, and freely and earnestly follow Him through the way of counsels, are worthy of this heavenly purpose and angelic vocation, and that their way of life is wisely ordered; frequent documents of the Popes, Councils, and Fathers, and monuments, and the entire course of ecclesiastical history, and the reasoning of all canonical discipline, clearly demonstrate this, even to our time."

1. 2. 3. "Indeed, from the very beginnings of the Christian religion, the Church truly began to illustrate her teaching with the doctrines and examples of Christ and the Apostles, which invite to perfection, securely teaching how life dedicated to perfection should be properly led and arranged. Through her works and ministry, she has so intensely fostered and propagated this complete dedication and consecration to Christ, that in the early times, Christian communities prepared fertile ground for the seeds of the Gospel and bore the best fruits."

* Pius XI, Radio Address, February 12, 1931 (to religious). Cf. AAS, XXIII (1931), p. 67.

* Cf. TERTULLIAN, Ad Uxorem, Book I, Chapter IV (ML, 1, 1281); AMBROSE, De Virginibus, I, 3, 11 (ML, 16, 202); EUCHERIUS OF LYONS, Exhortatio ad Monachos, 1 (ML, 50, 865); BERNARD, Epistola CDXLIX (ML, 182, 641); Id., Apologia ad Guillelmum, Chapter X (ML, 182, 912).

* Matthew 16:24; 19:10-12, 16-21; Mark 10:17-21, 23-30; Luke 18:18-22, 24-29; Luke 20:34-36.

* 1 Corinthians 7:25-35, 37-38, 40; Matthew 19:27; Mark 10:28; Luke 18:28;

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Acts 21:8-9; Revelation 14:4-5.

[*Latin ed. p. 115*]

Acts of Pope Pius XII, 115, 5: Those who promised to dedicate themselves to a life of perfection were readily offered this opportunity, and, as easily demonstrated by the writings of the Apostolic Fathers and other ancient ecclesiastical authors, in various churches, the profession of a life of perfection had already begun to flourish, so that its followers, or rather, a social class with various names – ascetics, solitaries, virgins, and others – were clearly recognized, widely approved, and highly esteemed, and began to form within the bosom of the Church.

Throughout the centuries, the Church, faithful to Christ, her Spouse, and ever constant to herself, under the guidance of the Holy Spirit, with continued and certain progress, gradually developed the discipline of the state of perfection, up to the present-day Code of Canon Law. She has never failed to favor, in every way, those who, with a willing heart, publicly and externally professed a life of perfection. In this most holy endeavor, she has always shown favor, first of all in a manner that is singular, yet always made before the Church and in the sight of all. The Church not only received and recognized, but wisely sanctioned and vigorously defended the profession of perfection – that ancient and venerable practice, which was performed liturgically, such as the blessing and consecration of virgins – and attributed canonical effects to it.

However, the favor and the more diligent care of the Church, towards that complete profession of perfection, publicly and strictly observed, from the earliest times, after the peace obtained under Constantine, were converted into, and exercised through, societies and colleges erected with her permission, approval, and command.

How closely and intimately the history of sanctity in the Church and apostolic... (The passage continues with citations and references, which are omitted here for brevity, as the request was to translate only the initial passage.)

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis – An Official Commentary of Catholic Canon Law, with a history and details of canonical religious life, constantly vivified by the grace of the Holy Spirit, which increases in wondrous variety each day and is strengthened more and more by a higher and firmer unity, is manifestly evident to all. It is not surprising that the Church, even in the realm of law, faithfully maintains the manner of acting which the provident Wisdom of God clearly indicated, and has deliberately pursued and established the canonical state of perfection, so that, by right and merit, it may build upon the edifice of ecclesiastical discipline, as if upon one of its cornerstone. Therefore, in the first place, the public state of perfection was

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recognized among the three principal ecclesiastical states, and the Church uniquely sought this state from canonical persons in order (c. 107). This is truly a matter worthy of careful consideration: while the other two orders of canonical persons, namely clerics and laics, are drawn from the Church by divine law, to which ecclesiastical institution is added (cc. 107, 108, § 3), because the Church is a society hierarchically constituted and ordered; this [class of] religious, which can be common to both clerics and laics (c. 107), is entirely taken from the Church, in order to effectively and appropriately pursue, through its close and particular relationship to the purpose of the Church, namely sanctification. Nor was this enough. In order that the public and solemn profession of sanctity might not be frustrated and fall into disuse, the Church has always wished to recognize this canonical state of perfection only with greater rigor in societies erected and ordered by itself, namely, in Religious Orders (c. 488, I), whose general form and rationale have been approved by its teaching after mature and careful examination, and in whose individual cases the constitutions and statutes have not only been doctrinally and abstractly recalled to truth, but have also been tested in practice and in reality. These matters are defined so strictly and absolutely in the law of the Code that, in no case, not even by exception, is the canonical state of perfection admitted unless it is emitted in a Religious Order approved by the Church. Finally, the canonical state of perfection, which is a public state, has been so wisely ordered by the Church that, for clerical Religious Orders, in those generally concerning clerical religious life, Religious Orders should serve in place of the diocese, and assignment to a Religious Order should take the place of clerical incardination in the diocese (cc. 111, § 1, 115, 585). After the Code Pius-Benedictine, in Part II, Book II, dedicated to Religious, diligently collected, revised, and accurately examined the legislation concerning Religious, it repeatedly confirmed the canonical state of perfection, even with respect to the public aspect, and completed the work begun by Leo.

[*Latin ed. p. 117*]

117. The Acts of Pope Pius XII, year 9, number 13, in his immortal Constitution "Conditae a Christo," wisely perfecting what had been established, admitted Congregations of simple vows among the strictly regulated Religious orders, and it seemed that nothing further needed to be added to the canonical status of perfection. However, the Church, with the great generosity it possesses in spirit and mind, and with a truly maternal treatment, decided that a brief title should be added to the religious legislation, as a fitting complement. In it (title XVII, Book II), the Church determined to equate Societies, which had deservedly earned the highest praise, both for themselves and frequently for civil society, with the canonical status of perfection, even though these Societies, while lacking certain legal formalities necessary for the complete canonical status of perfection, such as public

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vows (cc. 488, I and 7°; 487), are nonetheless closely and, as it were, necessarily connected to true Religious orders in all other matters that are considered essential to the life of perfection. With all of this wisely, prudently, and diligently arranged, ample provision was made for the multitude of souls who, having abandoned the world, desired to embrace a new, strictly regulated canonical status, entirely and solely dedicated to the acquisition of perfection. But the most benign Lord, who without any partiality invites all the faithful to pursue and practice perfection everywhere, has, with the wonderful counsel of His Divine Providence, arranged that even in this world, so corrupted by vices, especially in our times, many select groups of souls may flourish, who, not only strive for individual perfection, but, remaining in the world by a special calling from God, may find the best new forms of associations, perfectly suited to the needs of the times, in which they may live a life very conducive to the acquisition of Christian perfection.

10. 11. Commending the prudence and zeal of Spiritual Directors, and praising the noble efforts of individuals towards perfection, we are now concerned with the Associations that, before the Church, as it were, in the external forum, strive and endeavor to lead their members towards a life of solid perfection. However, this concerns not all Associations that sincerely pursue Christian perfection in the world, but only those that, in their internal constitution, in the hierarchical order of government, in the complete and unrestricted submission that they require from their members, in the profession of evangelical counsels, and finally, in the very nature of their ministry and apostolate...

[*Latin ed. p. 118*]

118 The Acts of the Apostolic See – the official Latin commentary – are more closely related in substance to the canonical states of perfection, and especially to Societies without public vows (title XVII), although they do not use a common religious life, but rather other external forms. These Associations, which will henceforth be called "Secular Institutes," began to emerge in the first half of the last century, inspired by a special impulse of Divine Providence, so that they might faithfully "follow the evangelical counsels in the world and perform works of charity with greater freedom, from which religious families were, through the wickedness of the times, either almost or entirely prevented." Since older Institutes of this kind have given a good example of themselves, and have always more and more demonstrated their worth through the careful and prudent selection of their members, through their thorough and sufficiently long formation, through an adequate, firm, and yet flexible order of life, and, with God's special favor and the help of Divine grace, it can certainly be achieved a sufficiently strict and effective consecration to oneself, not only internally but also externally and almost religiously, and to be a very suitable instrument

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for penetration and apostolate, for these multiple reasons, "these Societies of the faithful, just like true religious Congregations approved by the Holy See," have not infrequently been praised.

12, 13 With the happy growth of these Institutes, it has become increasingly clear in how many respects they could be a great help to the Church and to souls. They can be used and adapted to promote the serious pursuit of a life of perfection always and everywhere; in many cases, to embrace it even when a canonical religious life is not possible or suitable; to promote the Christian renewal of families, professions, and civil society through intimate and daily contact with a life perfectly and completely dedicated to sanctification; to carry out a varied apostolate and to perform ministries in places, times, and circumstances forbidden or inaccessible to religious priests and men; these Institutes can be used and adapted. On the other hand, experience has shown that there have been no lack of difficulties and dangers that this life of perfection, freely lived, and without the external support of religious garb, the help of common living, and the vigilance of Ordinaries, from which it could easily be overlooked, and sometimes, indeed, easily be led astray by Superiors who were often far away. There has also been debate about the legal nature of these Institutes, and about the mind of the Holy See in approving them.

12 S. O. of Bishops and Regular Canons to the Church of Cattolica, dated August 11, 1889: cf. AS8, XXIII, 634. Ibid.

13

[*Latin ed. p. 119*]

The Acts of Pope Pius XII state: "Here, it seems opportune to mention that Decree, 'The Catholic Church,' which the Sacred Congregation of Bishops and Regulars issued, and which was confirmed by Our Predecessor of blessed memory, Leo XIII, on the tenth day of the month of August in the year 1889. In it, the praise and approval of these institutions were not prohibited, but rather, it was declared that when the Sacred Congregation praised or approved these institutions, it intended to praise and approve them not as religious orders with solemn vows, or as true religious congregations with simple vows, but only as pious societies, in which, among other things, those things which are required according to the present discipline of the Church are lacking, and in which the so-called religious profession is not properly emitted, but rather, if any vows are made, they are considered private, not public, which are received in the name of the Church by a legitimate superior. Furthermore, these societies," the Sacred Congregation itself added, "are praised or approved under this essential condition, that they are fully and completely known to the proper ecclesiastical authorities, and that they are entirely subject to their jurisdiction." These prescriptions and declarations of the Sacred Congregation of Bishops and Regulars have suitably contributed to clarifying the nature of these institu-

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tions, and have ordered their development and progress, without hindering them.

14. In this century, secular institutes have multiplied silently, and many, sufficiently diverse among themselves, have adopted various forms, either autonomous or united in various ways with religious orders or societies. The Apostolic Constitution 'Condita a Christo' made no mention of these, being concerned only with religious congregations. Furthermore, the Code of Canon Law, when consulted, remained silent regarding these institutes, and left what should be established for them to future legislation.

All of this, We have considered, for the sake of Our conscience and for that paternal love with which We are moved towards souls who, in this world, so generously pursue holiness; and We have been guided by the intention that a wise and, indeed, rigorous distinction may be made between societies, so that only those institutions may be recognized as true which authentically profess a life of full perfection; so that the dangers of the erection of new institutions may be avoided – which are often founded imprudently and without consultation; and so that those institutions which deserve approval may receive a special legal framework that is suitably and fully suited to their nature. For these reasons, We have deliberated and decreed concerning secular institutes, as Our Predecessor of blessed memory, Leo XIII, did for congregations with simple vows."

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis — The official commentary, provided by the Apostolic Constitution "Conditae a Christo," has accomplished this with great prudence and wisdom. Therefore, the general statutes of secular institutes, which had been carefully examined by the Supreme Sacred Congregation of the Holy Office with regard to matters within its competence, and which had been accurately ordered and refined by the Sacred Congregation of Religious, at our command and guidance, we approve, along with all that follows. By our Apostolic authority, we declare, decree, and establish. Furthermore, with the aforementioned provisions in effect, we entrust the execution of all that is to be carried out to the Sacred Congregation of Religious, with all necessary and appropriate faculties.

Leo XIII, regarding the specific nature of secular institutes:

Art. I. Societies, whether clerical or lay, whose members, for the purpose of acquiring Christian perfection and fully exercising the apostolate, profess evangelical counsels in the world, and which are therefore properly distinguished from other associations of the faithful (Part III, Book II, Canon I of the Code of Canon Law), are called, by their own name, secular institutes, and are subject to the norms of this Apostolic Constitution.

Art. II § 1. Secular institutes, since they neither admit the three public vows of religion (cc. 1308 § 1 and 488, I) nor impose common life or cohab-

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itation under the same roof on their members, according to canon law (cc. 487 sqq. and 673 sqq.):

1° By law, and properly speaking, they are neither religions (cc. 487 and 488, I) nor societies of common life (c. 673 § 1);

2° They are not bound by, nor can they properly make use of, the specific and particular law of religions or societies of common life, except to the extent that a provision of that law, especially that which applies to societies without public vows, has been legitimately accommodated and applied to them by exception.

§ 2. Institutes, subject to the general norms of canon law that apply to them, are governed by the following provisions, which are more closely related to their own nature and condition:

I. The general norms of this Apostolic Constitution, which constitute the proper statute of all secular institutes.

[*Latin ed. p. 121*]

121 Acta Pii PP. XII 2° Normis quas Sacra Congregatio de Religiosis, prout necessitas ferat atque experientia suffragetur, sive Constitutionem Apostolicam interpretando sive ipsam perficiendo atque applicando pro omnibus vel pro aliquibus ex bis Institutis edere censuerit; 3° Particularibus Constitutionibus, ad normam Articulorum qui sequuntur (Art. V-VIII), approbatis, quae generales iuris atque peculiares supra descriptas normas (nn. I et 2°), singulorum Institutorum finibus, necessitatibus, adiunctis, non parum inter se diversis, prudenter accommodent. Art. III o § 1. Ut aliqua pia fidelium Consociatio, ad normam Articulorum qui sequuntur, erectionem in Institutum saeculare consequi valeat, haec (§§ 2-4), praeter alia communia, habeat necesse est requisita: § 2. Quoad vitae consecrationem et christianae perfectionis professionem. Sodales, qui ut membra strictiore sensu sumpta, Institutis adscribi cupiunt, praeter illa pietatis et abnegationis exercitia, quibus omnes, qui ad perfectionem vitae christianae adspirant, incumbant necesse est, ad ipsam peculiaribus etiam rationibus, quae hic recensentur, efficaciter tendere debent: 1° Professione nempe coram Deo facta coelibatus et castitatis perfectae, quae voto, iuramento, consecratione in conscientia obligant!, ad normam Constitutionum, firmetur; 2° Obedientiae voto vel promissione, ita ut stabili vinculo ligati totos Deo et caritatis seu apostolatus operibus se dedicent, et in omnibus sub manu et ductu semper moraliter sint Superiorum, ad normam Constitutionum; 3° Paupertatis voto vel promissione, vi cuius bonorum temporalium usum non liberum habeant, sed definitum ac limitatum, ad normam Constitutionum. § 3. Quoad incorporationem Sodalium Instituto proprio et quoad vinculum ex ipsa ortum. Vinculum quo Institutum saeculare et ipsius membra, proprie dicta, inter se coniungi oportet, debet esse: 1° Stabile, ad normam Constitutionum, sive perpetuum sive temporarium, elapso tempore

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renovandum (c. 488, I); 2° Mutuum ac plenum, ita ut, ad normam Constitutionum, Sodalis se totum Instituto tradat, et Institutum de Sodali curam gerat atque respondeat. § 4. Quoad communes Institutorum saecularium sedes ac domos. o 9 - ACTA, vol. XIV, n. 4. - 29-3-947.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis — Commentarium Officiale. Secular Institutes, although they do not impose upon their members a common life or residence under the same roof, according to the law (Art. II, § 1), nevertheless, for necessity or utility, it is necessary to have one or more common houses, in which: 1° Those who exercise the governance of the Institute, especially the supreme or regional authority, may reside; 2° Members may reside or convene for the purpose of being received into the Institute and completing their formation, for spiritual exercises, and for other similar purposes; 3° Members who, due to infirmity or other circumstances, are unable to provide for themselves, or for whom it would not be advantageous, may be received. Art. IV, § 1. Secular Institutes (Art. I) are under the authority of the Sacred Congregation for Religious, with the exception of the rights of the Sacred Congregation for the Propagation of the Faith, according to canon 252, § 3, with regard to Societies and Seminaries destined for missions. § 2. Associations which do not have, or do not fully have, the purpose described in Art. I, and also those which lack one or more of the elements mentioned in Arts. I and III of this Apostolic Constitution, are governed by the law of Associations of the Faithful, as described in canons 684 and following, and are under the authority of the Sacred Congregation of the Council, with the exception of the provision of canon 252, § 3, with regard to mission territories. Art. V, § 1. Bishops, and not Vicars Capitular or General, may found Secular Institutes and establish them as moral persons, according to canons 100, §§ 1 and 2. § 2. However, Bishops shall not found, nor shall they allow to be founded, such Institutes without consulting the Sacred Congregation for Religious, according to canon 492, § 1 and the following article. Art. VI, § 1. In order that the Sacred Congregation for Religious may grant permission for the erection of Institutes, after having consulted with the Bishops, according to Art. V, § 2, the following must be presented, as appropriate, according to the judgment of the Congregation itself: those things which are defined as necessary for the erection of a Congregation, Society, or common life, according to the norms issued by the same Sacred Congregation (nn. 3-5), and other things which have been, or will be, introduced according to the style and practice of the same Sacred Congregation.

[*Latin ed. p. 123*]

Acta Pii PP. XII 123 § 2. Having obtained permission from the Sacred Congregation for Religious, nothing will prevent the Bishops from freely

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exercising their own jurisdiction and carrying out the erection [of a new institution]. After the erection is completed, the Bishops must not fail to send an official notification of this to the same Sacred Congregation. Art. V I I § 1. Secular institutes, which have obtained approval or a decree of commendation from the Holy See, acquire pontifical right (cf. can. 488, 3°; 673 § 2). § 2. In order for secular institutes to be able to obtain a decree of commendation or approval under diocesan law, it is generally required that they submit matters appropriate to the judgment of the Sacred Congregation for Religious, in accordance with the Norms (nn. 6 sqq.) and with the style and practice prescribed and defined by the same Sacred Congregation for Congregations and Societies of common life, or which will be defined in the future. § 3. The following procedure shall be followed for the initial, subsequent, and, if necessary, final approval of these institutes and their Constitutions: 1° The causes, prepared in the usual manner and illustrated by the vote and dissertation of at least one Consultor, will be discussed for the first time in the Consultors' Commission, under the direction of the Most Reverend Secretary of the same Sacred Congregation or another holding his office; 2° Then, the entire matter, presided over by the Most Reverend Cardinal Prefect of the Sacred Congregation, and with an invitation to examine the cause more thoroughly, as necessity or utility may suggest, will be submitted to the examination and decision of a full Congress of the Sacred Congregation, with expert or more experienced Consultors; 3° The resolution of the Congress will be referred to the Most Reverend Cardinal Prefect or the Most Reverend Secretary for an audience with the Most Holy Lord [the Pope], and will be submitted to his supreme judgment. Art. VIII. Secular institutes, in addition to their own [rights], if any exist or are subsequently introduced by law, are subject to the norms of the law for non-exempt Congregations and Societies of common life, and are subject to the Ordinary of the place. Art. IX. The internal governance of secular institutes may be ordered hierarchically, in the manner of the governance of Religious Orders and Societies of common life, in accordance with the judgment of the same Sacred Congregation, appropriate to the nature, aims, and circumstances of the institutes themselves.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis — Official Commentary, Article X: Concerning the rights and obligations of Institutions which have already been established, either by Bishops after consultation with the Holy See, or by the Holy See itself, this Apostolic Constitution effects no change. We decree, declare, and establish this, and furthermore, We ordain that this Apostolic Constitution shall always be firm, valid, and efficacious, and shall produce and obtain its full and complete effects, notwithstanding any contrary provisions, and this is worthy of special mention. Therefore, no human being shall be permitted to infringe upon this Constitution promulgated by Us,

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nor to dare to contradict it rashly. Given at Rome, at Saint Peter's, on the second day of February, the feast of the Purification of the Blessed Virgin Mary, in the year 1947, in the eighth year of Our Pontificate. PIUS PP. XII

ALLOCUTION

To the Most Excellent Sir Charles Hélou, the first Envoy Extraordinary and Plenipotentiary of the Lebanese Republic, presenting public letters to the Supreme Pontiff.

Monsieur le Ministre: Behold, for the first time in history, it is given to a Roman Pontiff to greet here a son of Lebanon, called to represent officially, at the center of Christendom, this noble homeland which, after long centuries of the most diverse vicissitudes, and following a period so laden with the most extraordinary events, has now obtained the fullness of its liberty and independence. The very words by which Your Excellency presented to Us, just now, his letters of credence, are for Us the most evident proof that the choice of the President of the Lebanese Republic has fallen upon a personality who, in the exceptional circumstances of the present time, sees in his high office, and even above the important function assigned to him, a providential mission. Deeply aware of the grandeur of the role that falls to you, you...

*Held on March 17, 1947.

[*Latin ed. p. 125*]

Acts of Pope Pius XII, 125: "Assume your position as Extraordinary Envoy and Plenipotentiary Minister to the Holy See, and approach its responsibilities with a conviction and a conscience, the true value and dignity of which all citizens of the young Republic, without distinction of ethnic communities, will appreciate. In the inauguration of official, direct, and permanent relations between the Holy See and Lebanon, Your Excellency desires to see not an innovation, but rather the continuation, the progress, in accordance with the modern spirit, of relations that, in reality, date back to the earliest origins of the Christian era. The words in which you expressed yourself have given Us, Minister, great pleasure to observe that the principles proclaimed by this Apostolic See and by Ourselves as the moral foundation of true peace and equitable collaboration among peoples, including the small and the weak, have found, in the hearts of the Lebanese, a profound and grateful resonance. The outcome of the struggle for the supremacy of right determines the rise or decline of peoples. It is time, indeed it is high time, that the mathematical calculation of the respective resources of material force give way to the measurement of moral values, before which even the strong must bow, if we wish to free the Nations from the nightmare of new conflicts and pave the way for their return to well-being. No nation has a greater interest in this transformation of mentality than those called the "small" nations. But these "small" nations can demonstrate, through glorious examples, that they too, and precisely

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as such, can be the pioneers of a genuine and luminous progress. May it please God, Minister, that in this journey towards a more pure supranational morality, your nation may also play a beneficial and effective role! Of this role reserved for it, We believe We can point out, among others, a characteristic trait. The hills and terraces, laden with splendid, luxuriant, and varied vegetation, through which Lebanon gently slopes towards the sea, seem to offer an image of its ancient civilization, which, rich in happy fruits, descends to the present generation from the distant and flourishing era of the Phoenicians, offering to history the example of a people that has always been, and even today is, very open to all wholesome novelty. This double character of perfect maturity and flexible adaptation, combined with the firmness of..."

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis — Commentarium Officiale. Essentially religious sentiments, united in the worship of a personal God, make this very people a solid bulwark against the assaults of atheism, which destroys all civilization. Thanks to the fortunate conjunction of these three elements with its spiritual foundation, the Republic of Lebanon, now flourishing and vigorous in its youth, forms a precious link between the world of the West and that of the East. Thus, your Fatherland, comparable in the variety of its ethnic and linguistic elements to the eagle with shimmering wings of a thousand colors that the prophet Ezekiel saw flying above Lebanon, seems, Mr. Minister, called by a singular vocation to realize this sweet and fraternal community of life, of which the Psalmist speaks, even among members different in origin and in thought. The living example of such a precious fraternal sentiment, so favorable to the common good of all, could have a noble and instructive significance in the midst of the turmoil of the Near East. Therefore, We cherish the beautiful hope of seeing all Lebanese Catholics of the different rites, fully in accordance with the maxims of the Gospel, and according to Our own intentions, which all aim at the reconciliation of peoples and the restoration of a secure peace, unite their efforts to instill, to permeate their young State, in the person of all its citizens, a spirit ever more in conformity with this ideal. The zeal of Catholic citizens to contribute to this common effort will find encouragement and a powerful stimulus in the confidence they will have in seeing fulfilled the assurances given to the Holy See on the occasion of the recognition of the Lebanese State, and especially those that concern the free practice of religion, the unhindered exercise of the ecclesiastical magisterium and jurisdiction, the protection of the Christian family, the intellectual and moral education of the youth in harmony with Catholic doctrine, and the right of association. 1 2 With the firm conviction that Your Excellency will bring to his new office all the energies of his intelligence, all the ardor of his heart to strengthen and invigorate this confidence, We assure him that, on Our side, it will

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find constant and benevolent support. Please, Mr. Minister, convey to His Excellency, the President of the Republic, to his Government, to all... 1 EZEKIEL II, 17, 3. 2 PSALM 132, 1.

[*Latin ed. p. 127*]

127 The Acts of Pope Pius XII address the various groups constituting the Lebanese people, offering our blessings and paternal wishes. The biblical language, having entered the common spiritual domain of civilized peoples, has made the Cedar, which adorns the flag of your Nation, a symbol of strength, vitality, fertility, and quiet resistance to the blows of the storm. This vigor of resistance, within a world convulsed by hurricanes, is a function of the strength, depth, and solidity of the roots, which are embedded in the soil of eternal principles. For, according to the warning of the Apostle of the Gentiles to the Christians of his time, if the root is holy, so too will the branches be. 3 In invoking the protection of the Most High upon all those whom the Cedar of Lebanon shelters under its shade, We bestow upon them all, Our dear Sons and Daughters, and in a particular way upon Your Excellency, as a pledge of divine favors, Our Apostolic Blessing.

A MESSAGE FROM THE POPE TO THE PUPILS OF THE CATHOLIC SCHOOLS OF THE UNITED STATES OF AMERICA, GIVEN FOR THE SAKE OF THE EARNEST CHARITY TOWARDS THE POOR CHILDREN OF EUROPE AND THE ORIENT, THAT THEY MAY NOT PERISH FROM HUNGER.

Our loving greetings to you, dear children of the Catholic schools of America. You are more than two million strong in the elementary classes. Add to your number another half million of your older brothers and sisters in the High Schools and Colleges, and what a massive testimony you present to the faith of your mothers and fathers, to their spirit of self-denial and generosity in safeguarding that faith for you, their dearest treasures. You can never thank your parents enough for sending you to your Catholic schools, where you are being taught how to become good citizens of your country and faithful, holy children of your Church. This is the first time We have ever addressed Our words to you, dear boys and girls; and there is a special reason why We do so now. Let Us tell you what it is. You are very happy in your beautiful schools, some small, some very big. You have light and heat, and all the books you need to learn your lessons well. When school is over, you put on your warm over-coats, wrap up well and go out to play even in the 3 *Cf. Rom. 11, 16. * -Given on the 19th day of February, in the year 1947.

[*Latin ed. p. 130*]

13 *Acta Apostolicae Sedis* – Official Commentary ACTA 88. SUPREME SACRED CONGREGATIONS. SACRED CONGREGATION OF THE HOLY OFFICE. DECREE CONCERNING THE BLESSING OF BANNERS.

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Regarding the doubt proposed: "Whether it is permissible to bless the banners of any citizens' group (political party)," the Most Eminent and Reverend DD. Cardinals, entrusted with guarding faith and morals, having considered the decree of this Supreme Congregation of August 31, 1887, in a general session held on Thursday, March 5, 1947, decreed: Negatively. And on the following Friday, March 6 of the same month and year, the Most Holy Lord Pope Pius XII, Divine Providence, in an audience granted to the Most Reverend Prefect of the Holy Office, approved the resolution presented to Him by the Most Eminent Fathers. Given in Rome, from the offices of the Holy Office, on March 20, 1947. SEBASTIANUS FRAGHÌ, Secretary of the Sacred Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION. PROVISIONS FOR CHURCHES. The Most Holy Lord Our Pope Pius XII, Divine Providence, having provided for the following churches with new pastors through successive decrees of the Sacred Consistorial Congregation, namely: On February 17, 1947. — He appointed the Most Reverend Peter Theas, formerly Bishop of Montauban, as Prefect of the Cathedral Church of Tarbes and Lourdes. — He appointed the Reverend Peter August Douillard, archpriest and parish priest, from the diocese of Angers, as Prefect of the Cathedral Church of Soissons (-Laon-Saint-Quentin). — He appointed the Reverend Albert Droulers, as Prefect of the Cathedral Church of Amiens, who had previously been the Instructor of ecclesiastical doctrine in the diocese of Lille.

[*Latin ed. p. 131*]

The Sacred Consistorial Congregation, 131: To the titular Bishop of the Church of Myrina, the Reverend Alaphridus Ancel, from the archdiocese of Lyons, the General Moderator of the Institute commonly known as "<Prado>", whom it appointed as an Auxiliary to the Most Eminent and Reverend Father Peter, Cardinal Gerlier, Archbishop of Lyons. March 22nd. – To the titular Bishop of the Church of Aeliae, the Reverend Father Joseph Hascher, from the Congregation of the Holy Spirit, whom it established as the Prelate of nullius Juruensem. March 29th. – To the titular Bishop of the Church of Parnassenae, the Reverend Daniel Tavares de Baeta, Treasurer of the archiepiscopal curia of Mariana, whom it appointed as an Auxiliary to the Most Eminent Father Helvetius Gomes de Oliveira, Archbishop of Mariana.

THE SACRED CONGREGATION FOR RELIGIOUS ORDERS: DECREE. Having already made the Constitution Apostolica Provida Mater Ecclesia public, it is necessary to diligently prepare all that appears to pertain to its interpretation, application, complements, necessities, or suitability. Therefore, following an audience held by the undersigned Cardinal, Prefect of this Sacred Congregation, on the 24th of the current month of March, a special commission of jurists is established, which will assist the Sacred

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Congregation in all matters pertaining to the legislation concerning secular institutes, and to the approval and development of these institutes. The Commissioners, to whom others may be added as necessity or utility suggests, are the following Reverend Fathers: The Reverend Father Emmanuel Suárez, General Master of the Order of Preachers; The Reverend Father Joseph Grendel, Superior General of the Congregation of the Divine Word; The Reverend Father Agatangelus a Langasco, General Procurator of the Order of the Friars Minor Capuchin; The Reverend Father Joseph Creusen, S.J., Professor of Canon Law at the Pontifical Gregorian University; The Reverend Father Servus Goyeneehe, C.M.F., Professor of Canon Law at the Pontifical Athenaeum of Both Laws, Lateran Palace.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary, Reverend Father Alvar del Portillo, General Procurator of the Secular Institute ((Opus Dei»), confidentially. Given in Rome, from the Offices of the Sacred Congregation for Religious, on March 25, 1947. • : £ß His Eminence, Cardinal LAVITRANO, Prefect. L. S. f Fr. L. H. Pasetto, Titular Archbishop of Iconium, Secretary. SACRED CONGREGATION FOR RITES, TURIN. CONCERNING THE CANONIZATION OF THE BLESSED JOSEPH CAFASSO, CONFESSOR, A SECULAR PRIEST AND MODERATOR OF THE ECCLESIASTICAL COLLEGE OF TURIN. REGARDING A DOUBT: Whether, with the approval of two miracles, and after the Apostolic See has granted permission for the veneration of the aforementioned Blessed, it is possible to proceed to the solemn Canonization thereof. The dignity of priests is great! For to priests, Christ the Lord entrusted the governance of His Church, so that they might lead men to the heavenly homeland. Thus, as the learned Peter Comestor writes, "the priest is a pastor, he is also a judge, and he is also an intercessor: a pastor in the Church, a judge in the chair, an intercessor in the Mass; a pastor so that he may instruct, a judge so that he may define justly, an intercessor so that he may devoutly provide assistance" (P. L. 198, col. 1833). The Archdiocese of Turin rightly boasts of having many distinguished priests who, at the end of the eighteenth century and in the past century, shone forth with pastoral zeal, doctrine, and sanctity of life; and who constituted a strong defense against the spreading Jansenism. For, since a uniform and unwavering doctrine greatly aids in effectively combating [error], the prudence and ardent zeal of these priests, whom it is fitting and proper to mention for the sake of honor, led to the founding of a certain association called "Amicitia Sacerdotalis" by Father de Diessbach and his capable assistant, the Servant of God Pio Bruno Lanteri, who later, shortly after peace was restored in Europe, together with the theologian Guala, founded an ecclesiastical College or Seminary, in which young priests would spend three years studying pastoral and moral theology according to the teachings of St. Alphonsus de Liguori.

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Blessed Joseph Cafasso, born in the town of "Castelnuovo di Asti" in the year 1811, was promoted to the priesthood and entered this College in the year 1834; where...

[*Latin ed. p. 133*]

The Sacred Congregation of Rites, having diligently examined the cause of Joseph Cafasso, and having observed the progress made in the investigation of his life and virtues, and having considered the unanimous testimony of those learned in theology and piety, has determined that he is worthy of further consideration. Among the many virtuous men who flourished during his lifetime, Saint John Bosco stands out as a particularly notable example. On June 23, 1860, Saint Joseph departed this life. In the year 1906, Pope Pius X initiated the process for the introduction of the cause. Pope Benedict XV ordered the decree of the recognition of virtues to be issued. Pope Pius XI, after the approval of miracles, enrolled him in the registry of the blessed in the year 1925. The cause was resumed under the same Pontiff in the year 1934. Subsequently, Pope Pius XII, after his beatification, approved two miracles that had occurred through the intervention of God, and a decree was issued by the Sacred Congregation on the eighth day of December of the preceding year. Having approved these matters, and in order that it may be legally established that all that is required by law and practice has been observed by this Sacred Congregation, before the Supreme Pontiff proceeds to the acts pertaining to canonization in a general assembly, it is necessary to present to the Holy See, before the same Holy See, the Reverend Cardinals, official prelates, and consultants, the following question: Whether, with the approval of two miracles after the granting of veneration to the aforementioned Blessed, it is permissible to proceed to the solemn canonization of the same. This question was presented by the undersigned Cardinal Prefect of the Sacred Congregation, as well as the Promoter of the Cause, on January 28th of the current year; to which all responded with unanimous and favorable assent. The Most Blessed Father, however, deferred the issuance of his judgment until this day, February 16th, the Sunday of Quinquagesima, in order to more earnestly seek the illumination of the Divine Mind and to implore the prayers of those present. Therefore, the undersigned Cardinal Prefect of the Sacred Congregation, as well as the Promoter of the Cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and after the most devout celebration of the Holy Eucharistic Sacrifice, the following was declared: It is permissible to proceed to the solemn canonization of Blessed Joseph Cafasso. Furthermore, it was ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 16th day of February, the Sunday of Quinquagesima, in the year of Our Lord 1947.

[Signature] Card. L. m SALOTTI, Tit. Praefectus.

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[Signature] A. Carinci, Archiep. Seleucis, Secretarius.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis — Official Commentary

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

THE PONTIFICIAL CATHOLIC UNIVERSITY OF SÃO PAULO IN BRASIL IS ESTABLISHED.

With remarkable abundance of good things, the illustrious city of São Paulo, located in the Brazilian territory, shines forth, and it is fitting, proper, and beautiful that it should not only contribute to the material well-being of its citizens, but also strive to cultivate the minds of men with knowledge and doctrine, since they, created by God and redeemed by the blood of Christ, constantly aspire to the highest spiritual good.

This plan was eagerly fostered and prudently promoted by the Most Eminent Cardinal Charles Carmel of Vasconcellos Motta, Archbishop Metropolitan of São Paulo in Brazil, and it received a joyful welcome from all the Bishops of the Ecclesiastical Province, as well as from many Catholic and outstanding men, who, enthusiastically supporting the undertaking, established a foundation called "Fundação Sancti Pauli" for the preservation and promotion of Catholic doctrine.

In a short time, the hopes of the Catholics were realized: for after a brief period, with the various Faculties already existing and now united, the desired University of São Paulo arose, which was publicly bestowed with a legal title on the twentieth day of the month of August of the past year, and solemnly dedicated on the third day of September.

Recently, the same Most Eminent Cardinal Archbishop of São Paulo earnestly requested that the Apostolic See approve and confirm this Catholic University, which has been so auspiciously established, with its highest authority.

In response to these desires of the Most Eminent Man, to which the faithful desires of all the Bishops of the Ecclesiastical Province of São Paulo were added, the Most Holy Lord Pope Pius, of blessed memory, Pope XII, graciously and willingly agreed, having been informed by the undersigned Cardinal Prefect of this Sacred Congregation in an audience held on the tenth day of the current month and year.

Therefore, this Sacred Congregation, in the name and with the authority of the Supreme Pontiff, canonically establishes and declares established the Catholic University of São Paulo in Brazil, with the Faculties, Schools, and

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courses of study that are necessary or useful at the present time.

[*Latin ed. p. 135*]

The Sacred Congregation for Seminaries and Universities decrees that [the institution] shall be considered, or, as circumstances require, shall be recognized in the future, with all rights, privileges, and honors to which similar institutions, dependent on the Apostolic See, are justly entitled; and it decrees that this new University, which shall be governed by statutes and norms approved by the Holy See, shall be adorned with the title of Pontifical. Observing the norms and prescriptions of the Apostolic See; all contrary things notwithstanding. Given in Rome, from the halls of St. Callistus, on the twenty-eighth of January, in the Feast of the Conversion of St. Paul the Apostle, in the year of Our Lord 1947. L. Card. PIZZARDO, Prefect. L. S. f I. Rossino, Archbishop of Thessalonica, Secretary.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis -> Official Commentary, DIARY OF THE ROMAN CURIA, Monday, March 17, 1947. The Holy Father received, in a solemn Audience, His Excellency, the Most Reverend Doctor CaeloHélou, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Lebanon, for the presentation of his Credentials. SECRETARY OF STATE APPOINTMENTS: * By Apostolic Briefs, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint: January 24, 1947. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Daughters of the Cross (Liege). February 2. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Sisters of Charity of the Blessed B. Capitanio (Milan). February 2. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Daughters of the Sacred Hearts of Jesus and Mary (Genoa). February 3. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Pious Society of Turin of St. Joseph (Rome). February 15. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Sisters of the Cross of the Most Holy Heart of Jesus (Mexico). February 15. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Missionaries of the Holy Spirit (City of Mexico). February 24. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Little Handmaids of the Sacred Heart (City of Castello). March 21. His Excellency, the Most Reverend Monsignor Zanin Mario, Titular Archbishop of Traianopolis of Rodope, Apostolic Nuncio in the Republic of Chile. March 22. His Excellency, the Most Reverend Monsignor Marina Alcide, Titular Archbishop of Eliopolis of Phoenicia, Apostolic Nuncio in the Republic of Lebanon.

[*Latin ed. p. 137*]

Year and Volume XXXIX, April 15, 1947 (Series II, Volume XIY) - No. 5.

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ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS PP. XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS MAINTAINING COMMUNION WITH THE APOSTOLIC SEE: ON THE FOURTEENTH CENTENARY OF THE DEPARTURE OF THE MOST HOLY BENEDICT. PIUS PP. XII. TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The illustrious *Benedictus* from *Nursia*, in *Italiae*, shines forth, like a star in the darkness of night, not only for *Italiae*, but for the entire Church. He who has contemplated his unblemished life, and has considered those harsh and tempestuous times in which he lived, according to the testimony of history, will undoubtedly perceive the truth of the divine sentiment with which Christ promised to the Apostles, and to the society founded by Him: "Teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world." This sentiment and promise never loses its force, but extends to the course of all ages, which is guided by divine providence. Indeed, as enemies of the Christian name press in more fiercely, and as the waves rise higher...

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis — Commentarium Officiale. The ship of Peter is tossed about by a storm, when all seems to be failing, and no human hope shines forth; then the Sponsor, the Comforter, and the source of heavenly power, Christ, is present, who therefore stirs up his athletes to defend the Catholic cause, to restore it to its former state, and to grant it ever greater growth, with the help of heavenly grace. The hour has come in which our illustrious Order shines with a brilliant light, and "grace is with the name," which, by the providence of God, emerged from the dark age when the state of the Church, and indeed of civil and human culture, was in grave danger. The Roman Empire, which had reached the pinnacle of such glory, and had united so many peoples, nations, and tribes through wise laws and justice, so that it could truly be called "the protectorate of the world," was now, like all earthly things, declining towards its sunset; for it was weakened and corrupted within, and was being ravaged by barbarian incursions from the north, and was overwhelmed in the western regions by its immense ruin. In this terrible storm and such a turmoil of events, no hope shone for the human community; no help or refuge arose for it, so that it might at least preserve itself and the remnants of its affairs from shipwreck, except from the Catholic Church: for while all earthly endeavors and institutions, which rely solely on human wisdom and human power, are subject to the passage of time, reach their peak, and then, by their very nature, miserably decline, fall, and corrupt; the community which our Redeemer established

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has its Founder in the Divine, so that it may perpetually enjoy heavenly life and virtue; nourished and sustained by this, it escapes the injuries of time, things, and men, victorious, so that it may bring forth a new and happier age from their misfortunes and ruins, and a new citizenry.

2 3 2 3 S. GREG. M., Lib. Dial., II, Prol.; P. L., LXVI, 126. Cf. Cic., De Off., II, 8.

[*Latin ed. p. 139*]

139 The acts of Pope Pius XII concerning the composition and conformity of nations and peoples to the Christian doctrine and Christian spirit. It pleases Me, Venerable Brothers, to briefly and summarily address, through these Encyclical Letters, the part that Benedict played in this restoration and renewal, as this, the fourteenth year, is drawing to a close since he, after countless labors expended for the glory of God and the salvation of men, happily exchanged his earthly exile for his heavenly homeland. He, "born of a free stock from the province of Nursia," was "filled with the spirit of all the just," and in a most wondrous manner, he strengthened the Christian cause with his virtue, prudence, and wisdom; for while the age was yielding to vice, while Italy and Europe appeared as a theater of miserable conflicts, and even the monastic institution, covered with the dust of the earth, was less able to resist the temptations of corruption, Benedict demonstrated the perennial youth of the Church through his outstanding works and sanctity, renewing the discipline of morals through his doctrine and example, and fortifying the cloister of religious life with safer and more sacred laws. Nor was this enough; for he, and through his followers, led barbarian tribes from a life of savagery to civil and Christian culture, and, turning them to virtue, to labor, and to peaceful pursuits of arts and letters, he united them in fraternal bonds and fraternal charity. In the prime of his youth, he was given over to the study of liberal disciplines; but there, with great sorrow of mind, he saw heresies and every kind of error spreading, deceiving and corrupting the minds of many; and public and private morals were falling into ruin; and especially many young men, handsome and refined, 5 6 4 5 6 S. GREG., M., Lib. Dial., I, 1, Prol., cited above, 126. Ibid., II, 8; cited above, LXVI, 150. Cf. S. GREG. M., Lib. Dial., II, Prol.; cited above, 126.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis — The official commentary speaks of a most deplorable inclination towards sensual pleasure; thus, it can truly be asserted of Roman society: "It dies and laughs. And therefore, in almost all parts of the world, our laughter is followed by tears." However, forewarned by the grace of God, "he gave no one his mind to pleasure... but when he saw many falling through the precipices of vice, he drew back the one whom he had almost placed at the entrance of the world... Therefore, hav-

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ing scorned the study of literature, having abandoned his home and his father's possessions, desiring only to please God, he sought the habit of holy conversation." Thus, he refused, not only the comforts of life and the allurements of a corrupt age, but also the future prospects of fortune and honorable offices, with which he could have been endowed, and, leaving Rome, he sought out wild and solitary regions, where he might devote himself to the contemplation of heavenly things. And so he arrived at Sublaqueum, and there, withdrawing into a narrow cave, he began to live a life more heavenly than human. 7 8 9 Hidden with Christ in God, he there, for three years, diligently pursued evangelical perfection and holiness, to which he was called by a certain divine impulse. He rejected all earthly things and ardently desired only heavenly things; he conversed with God day and night, and poured forth fervent prayers to Him for his own salvation and that of his neighbors; he practiced voluntary chastisement and moderation of the body, and diligently restrained and subdued the movements of evil desires. And from this way of living and acting, he experienced such sweetness of soul, that all the pleasures he had previously enjoyed from earthly possessions and comforts, he now held in the utmost disgust, and as if forgotten. But when, on a certain day, the lusts of human nature stirred him with sharp impulses, immediately, as was fitting for a noble and courageous soul, he resisted with a firm will; and, casting himself upon the thorns and the roughnesses of briars, he willingly accepted these pains, and through these self-inflicted sufferings, he purged his inner being.

7 SALVIAN., De gub. mundi, V I I , 1; P. L., L U I , 130.

8 S. GREG M . , Lib. Dial., I I , Prol.; loc. cit., 126.

9 Cf. Col., I I I , 3.

[*Latin ed. p. 141*]

The Acts of Pope Pius XII, page 141, state that he extinguished the fire of concupiscence and, becoming victorious over himself, was confirmed by heavenly grace as a reward. "From that time onward, as he himself declared to his disciples, the temptation of lust was so subdued within him that he felt it scarcely at all. ... Indeed, having been freed from the vice of temptation, he rightly became a master of virtues." Therefore, Our Holy Father, through a long period of "shadowy and solitary life hidden in the cave of Sublaque," most holily conformed himself and strengthened himself, and laid solid foundations of Christian perfection, upon which he would later be able to erect a magnificent edifice of exceptional height. As you well know, Venerable Brothers, the works of holiness and of the sacred apostolate are undoubtedly empty and fruitless, unless they spring from the heart and are enriched with those Christian virtues by which, with the help of divine grace, human endeavors can be directed to the glory of God and the salvation of souls. Benedict had indeed thoroughly understood and embraced this truth; therefore, before undertaking those great plans and

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purposes to which he was called by the divine will, he strove to reflect in himself, as clearly as possible, that form of holiness which he desired to impart to others, composed of evangelical integrity in doctrine, and he obtained it through fervent prayers to God. Now, as the fame of his exalted holiness spread around him, and increased more and more from day to day, not only did the monks who lived in the vicinity desire to follow his discipline, but also a large crowd of townspeople began to flock to him, eager to hear his sweet voice, to admire his outstanding virtues, and to witness the marvelous signs that he frequently performed, thanks be to God. Indeed, that bright light which radiated from the cave of Sublaque was so widely diffused that it reached even distant regions. Therefore, "a..."

[*Latin ed. p. 142*]

In the *Acta Apostolicae Sedis*, it is recorded that even then, noble citizens and religious individuals of the city of Rome flocked to him, offering their sons to be raised in the service of the Almighty. Then, the most holy man understood that the time had come, according to the divine plan, to establish a family of religious men, and to bring it forward with all effort towards Evangelical perfection. And this began with the best of omens. Many had gathered in that very place for the service of the Almighty God: so that there, with the favor of our Lord Jesus Christ, twelve monasteries were built, in which he appointed twelve monks to the established fathers; and he kept a few with him, whom he judged to be more suitably instructed in his presence.

However, as we have said, while things were enjoying a favorable beginning, and were already producing abundant and salutary fruits, and promised even greater things for the future, Our Lord, with great sorrow of mind, saw a turbulent storm break upon the flourishing fields, stirred by the harsh winds of envy, and inflamed by the desires of earthly lust. For since Benedict was guided not by human, but by divine counsel, so that the hatred, which was most vehemently directed against him, might not lead to the ruin of his own, "he gave place to envy, and arranged that all that he had built be entrusted to appointed superiors, with added brothers, and, taking a few monks with him, he changed his dwelling place."

Therefore, trusting in God and relying on His present help, he went south, and came to a place "called Casinum, situated in a high recess of the mountain, where there was an ancient temple, in which, according to the custom of the Gentiles, the rustic populace worshipped Apollo. And around it, the worship of demons had also increased, in which, even at that time, a mad multitude of unbelievers was engaged in sacrilegious sacrifices. There, the man of God arrived, broke the idol, overturned the altar, set fire

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to the groves, and in the very temple of Apollo, he proclaimed the oracles."

[*Latin ed. p. 143*]

Acts of Pope Pius XII, 143: "Of Saint Martin, where the altar of the same Apollo was, John built a holy oracle; and he called the multitude that was gathered around to the faith through continuous preaching." Casinum, as all know, was the principal dwelling of Saint Benedict and the chief theater of his virtue and sanctity. From that summit of a mountain, while almost everywhere the darkness of ignorance and vice sought to envelop and overwhelm all things, a new light shone forth, which, nourished not only by the ancient doctrine of humanity and civil culture, but also by Christian precepts, illuminated the peoples and nations that had strayed from the right path, and led them back to the truth and to the path. Thus, it is rightly and deservedly asserted that the sacred monastery built there became a refuge and stronghold of the best disciplines and virtues, and in those most difficult times, "as a pillar of the Church and a bulwark of the faith."

Here, Benedict led the monastic life to that form of perfection to which he had long striven through prayer, meditation, and experience. Indeed, it seems that a particular and principal task was assigned to him by the providence of God, namely, not merely to bring the way of life of monks from the Eastern regions to the West, but to adapt and fit it happily to the genius, needs, and conditions of the Italian and other European peoples. Thus, to that serene doctrine of asceticism, which had flourished so much in the Eastern monasteries, he added industriousness and tireless activity, so that one might "contemplate and teach to others," and not only produce earthly harvests from uncultivated lands, but also bear spiritual fruits through apostolic labor. The hardships of the solitary life, which were not suitable for all and were sometimes even dangerous, were mitigated and soothed by the fraternal communion of the Benedictine house, in which one prayed, worked, and...

(The passage ends abruptly here in the original text.)

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis — A commentary on official matters concerning sacred and profane disciplines, [the blessed life] knows neither idleness nor sloth; and in it, action and labor, even though they may tire the mind and spirit, do not distract from, but rather, console, strengthen, and elevate to heavenly things. For it is not excessive rigor of discipline, nor the bitterness of torments, that are prescribed, but the love of God above all, and fraternal and active charity towards all. Indeed, "[the rule] was so tempered that the strong might desire to do more, and the weak might not flee from its severity... He sought rather to govern his people through love, than to dominate them through fear." Therefore, when one day he saw a hermit who had bound himself with chains and shut himself

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up in a narrow cave, so that he might not return to sin and to the life of the world, he gently rebuked him with these words: "If you are a servant of God, let not the chain of iron hold you, but the chain of Christ." Thus, the Benedictine monastic rule succeeded the particular norms and special precepts of the eremitical life, which previously were often not entirely certain and established, but frequently depended on the will of the abbot himself; a most excellent monument of Roman and Christian wisdom, in which the rights, duties, and services of monks are tempered by Evangelical kindness and charity, and which has greatly contributed to, and continues to contribute to, the encouragement of virtue and the promotion of holiness in many. In this Benedictine rule, indeed, prudence is joined with simplicity, Christian humility with courageous virtue; and mildness moderates severity, and proper obedience is ennobled by sound freedom. In it, reproach is tempered with firmness, but indulgence and kindness smile with sweetness; precepts are entirely vigorous, but obedience brings peace to minds, and tranquility to spirits; silence is pleasing with gravity, but conversation is adorned with sweet grace; and finally, the power of authority is exercised, but infirmity does not lack help.

[*Latin ed. p. 145*]

Acta Pii PP. XII 145. Quare, non miramur si, sicut "vir Dei Benedictus...scripsit regulam monachorum, distinctionem praecipuam, sermone luculento," eam cordati omnes hodie summis laudibus efferant; et libet hic praecipua eius lineamenta breviter scribendo attingere et in sua luce ponere, cum id non modo frequentissimae S. Patriarchae soli, sed ceteris etiam ex clero christianoque populo gratum fore atque utile confidamus. Monastica communitas ita constituitur ac conformata ut christianae domui assimuletur, cui quidem abbas, seu coenobiarcha, quasi pater familias praesit, atque omnes ex paterna eius auctoritate omnino pendere debent. "Vidimus expedire—ita Benedictus—propter pacis caritatisque custodiam, in abbatis arbitrio ordinationem monasterii sui." Quamobrem ei singuli universi ex officii conscientia religiosissime obtemperare debent, in eodemque divinam ipsam respicere ac revereri auctoritatem. Qui tamen ex credito sibi munere monachorum animos regendos et ad evangelicam vitae perfectionem excitandos suscepit, diligentissime recogitet atque perpendat sibi fore aliquando de iisdem supremo Iudici rationem reddendam; atque adeo in gravissima hac causa ita se gerat, ut iusto afficiatur praemio, cum "in tremendo iudicio Dei facienda erit discussio." Ac praeterea quotiescumque in suo cuiusque coenobio res praecipuae pertractandae sunt, sodales convocet omnes, eorumque consilia, libere deprompta, audiat, accurateque consideret, antequam ad easdem aptiore, quo videbitur, modo decernendas deveniat. 20 21 22 23 2 4 25. Gravis autem difficultas ac salebrosa quaestio inde ab initio emersit, cum agebatur de monasticae vitae candidatis, qui excipiendi

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vel recusandi essent. Concurrebant enim ad sacra coenobia cooptandi ex omni stirpe ac gente et ex quovis civium.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — Official Commentary, in order: namely, Romans and barbarians, free and slaves, living and victorious, and from the patrician nobility, as well as from the humble ranks of the plebs. Benedict, with a great spirit and fraternal charity, resolved and settled this matter and question; ”because,” as he himself said, ”whether slave or free, all are one in Christ, and under one Lord, we are all equal soldiers in the service of *La Charite*....” Therefore, ”let charity be equal to all; let it be given to all according to merit and discipline.” To those who have embraced his Institute, he commands that ”all things be in common among all”; not by force, or by any coercion, but spontaneously and with a generous will. Furthermore, all are to be contained within the cloister of the monastery in the stability of religious life; yet so that, not only should they devote themselves to divine prayer and the reading of books, but also to the cultivation of fields, to handicrafts, and to the sacred works of the apostolate. For ”idleness is the enemy of the soul; and therefore, at certain times, the brothers must be occupied with manual labor...” However, this must be the primary concern for all, and it must be pursued with the utmost diligence and care, so that ”nothing may be placed before the work of God.” For ”everywhere we believe in the divine presence... But we must believe this all the more without any doubt, when we are engaged in divine service... Therefore, let us consider how it is fitting to be in the presence of Divinity and the angels, and thus let us strive to chant, so that our minds may agree with our voices.” In these principal norms and sentiments, which have been extracted from the Benedictine rule, the prudence, suitability, and that wonderful harmony and agreement with human nature of that rule are easily perceived.

[*Latin ed. p. 147*]

Acta Pii PP. XII, 147, and are esteemed, but also their immense importance and utmost gravity. For, during that obscure and turbulent age, when agriculture, crafts, and liberal arts, as well as sacred and profane studies, were held in no esteem, but were, alas, almost entirely abandoned by all, an almost countless multitude of farmers, artisans, scholars, and other people flourished within the Benedictine monasteries, who not only strove to preserve the documents of ancient learning, but also brought back to peace, harmony, and fruitful activity those peoples, both ancient and new, who were often at war with each other; and, through wisdom and charity, they successfully led them back from the resurgence of barbarism, from devastation, and from threats, to the manners of human and Christian kindness, to the patience of labor, to the light of truth, and to the restoration of

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civil life. And this is not enough; for it is the most important thing in the Benedictine way of life, that all, indeed, while working with their hands or minds, should strive above all else to direct their efforts towards this goal, and to kindle within themselves the most perfect love for Christ. For earthly things, or even all of them, cannot fill the human soul, which God created to seek Him; but rather, they have been given to us so that, as it were, by ascending steps, we may be drawn and turned towards Him. Therefore, it is most necessary to "place nothing above the love of Christ"; "to consider nothing more dear to oneself than Christ"; "to place nothing at all above Christ, who leads us to eternal life."

To this most ardent love for the Divine Redeemer, charity towards one's neighbor must correspond, whom all must embrace as brothers, and help with every means possible. Therefore, while hatreds and animosities agitate and drive others against each other, while robberies, murders, and countless sorrows and miseries arise from that turbulent state of affairs among the nations and things,

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis — Official Commentary. The most holy [Benedict] commends these precepts to his disciples, saying: "The utmost care and solicitude must be shown to the reception of the poor and of pilgrims, because in them Christ is more readily received." "Let all who come as guests be received as if they were Christ, for He Himself will say: 'I was a stranger, and you took Me in.'" "The care of the sick must be given before all else and above all else, so that, as truly to Christ, so also may service be rendered to them, because He Himself said: 'I was sick, and you visited Me.'" Thus, [Benedict] perfectly completed and perfected his work, animated and compelled by charity towards God and towards his neighbor; and, already rejoicing and full of merit, anticipating the celestial and eternal joys of beatitude, "before the day of his death, near Sestri Ponente, he ordered that a tomb be opened for him." He was soon seized by fevers, and began to be wearied by a sharp burning; and as his illness worsened day by day, on the sixth day, he was carried by his disciples to the oratory, where, with the perception of the Body and Blood of the Lord, he prepared for his departure, and, supported by the hands of his disciples, with his hands raised to heaven, he breathed his last among the words of prayer."

37, 38, 39, 40 Ibid., ch. 53. Ibid., ch. 53. Ibid., ch. 36. St. GREGORY THE GREAT, *Dialogues*, II, 3; *PL*, LXXVII, 202.

After the most holy Patriarch peacefully passed away, having founded the monastic Order, it was seen not only that he had, at no time, failed to lead, nourish, and conform others by his present example, but that he had also been so supported and strengthened by his celestial patronage that the Order experienced greater growth in those years. How truly the strength

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and virtue of the Benedictine Institute flourished in that blessed age, and how much and in what ways...

[*Latin ed. p. 149*]

Those who, unburdened by preconceived opinions, but rather, with a sound judgment, consider the events of history, must acknowledge the benefits that Pope Pius XII brought about, and those of subsequent centuries as well. For, besides the fact, as we have said, that the Benedictine monks were almost the only ones who, during that dark age, in such widespread human ignorance and dissolution of things, preserved the codes of doctrine and literature, diligently copying and commenting on them, they were also foremost in the practice of the arts, the sciences, and the magistries, and with all their efforts, they promoted them. Thus, just as the Catholic Church, for the three centuries preceding, was, in a remarkable way, strengthened and increased through the sacred blood of the martyrs, and during the same and subsequent times, the integrity of its divine doctrine was preserved against the incursions and deceptions of heretics through the diligent and wise work of the Saints, so it can truly be affirmed that the Benedictine Institute and its monasteries were established, not without divine counsel and inspiration, in order that, as the Roman Empire weakened, and as savage peoples, with all their warlike fury, pressed in on all sides, the Christian republic might repair its damages, and, with new populations converted to the Evangelical truth and with charity, they might be led back to fraternal concord, to fruitful labor, and finally, to virtue, which is governed by the precepts of our Redeemer, and nourished by his grace, through diligent and tireless efforts. Indeed, just as, in former times, legions marched along the consular roads of Rome, striving to subject all peoples to the dominion of the Eternal City, so now, countless cohorts of monks, whose "weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels,." are sent forth by the Supreme Pontiff, not with the sword, not with force, not with bloodshed, but with the Cross and the plow, with truth and charity, to happily spread the peaceful Kingdom of Jesus Christ to the ends of the earth. Wherever such unarmed cohorts, which come from...

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis — The official records of the Apostolic See show that preachers of the Christian religion, drawn from artisans, farmers, and teachers of human and divine disciplines, left their mark, cultivating and tilling those lands which were previously wild and uncultivated; they fostered the development of industries and the finest arts; and they led men from a wild and savage life to civil society and culture, while the light of the Gospel doctrine and virtue shone as an example. Innumerable Apostles, inflamed by heavenly charity, traversed the unknown and tur-

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bulent regions of Europe, generously watering them with their sweat and blood, and bringing the light of Catholic truth and sanctity to their peaceful peoples. Indeed, it can truly be said that, although Rome, having already achieved many victories, extended the rights of its empire over land and sea, "less... was achieved by its military efforts than by the peace of Christ." For not only Britain, Gaul, Batavia, Frisia, Denmark, Germany, Pannonia, and Scandinavia, "but also many nations of Slavonia boast of the apostolate of these monks, considering them both an honor and the outstanding promoters of their own civil development. How many sacred prelates have emerged from their Order, who have either wisely governed already established dioceses, or have founded many new ones, and have enriched them with their fruitful labor. How many outstanding teachers and doctors have established celebrated centers of learning and the liberal arts, and have not only illuminated the minds of many, darkened by error, but have also increased the progress of both sacred and secular disciplines. Finally, how many most holy men have emerged, who, devoted to the Benedictine ideal, have attained the perfection of the Gospel to the best of their ability, and, through the example of their virtue, and through sacred sermons and truly wondrous signs, with God's help, have propagated the Kingdom of Jesus Christ with all their might. Among these, as you well know, Venerable Brothers, many have been distinguished by the dignity of the episcopate, or have shone with the majesty of the Supreme Pontificate. These Apostles, Anti-

[*Latin ed. p. 151*]

The acts of Pope Pius XII, page 151, list the names of holy men and the Supreme Pontiffs, written in golden letters in the annals of the Church; it would be a lengthy task to recount them individually here; and, furthermore, they shine with such vivid splendor and hold such significance in the course of history that they are easily known to all. Therefore, we consider it very appropriate that these things, which we have briefly touched upon, be brought to the attention of all during these secular celebrations, and that they be vividly brought before everyone's eyes, so that all may more easily draw from them not only to honor and praise these illustrious figures of the Church, but also to follow with a willing and active spirit those things which derive from them as evidence of a holier life and precepts. For not only did past ages receive countless benefits from this Patriarch and his Institute, but even our own age has much to learn from him. Let them learn, above all—and we do not doubt that they will—those who are part of his extensive family, to diligently pursue his illustrious example each day, and to apply the principles and examples of his virtue and sanctity to their own lives. Thus, it will surely happen that those who, guided by a certain heavenly instinct, followed his voice when they embraced the monastic life, will respond with a willing spirit and fruitful works, not only to the

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peace of their own consciences and to the great benefit of their eternal salvation, but also to contribute abundantly to the common good of the Christian people and to the promotion of divine glory. And furthermore, all classes of citizens, if they attentively and diligently contemplate the life of St. Benedict and his excellent precepts and deeds, will surely be moved by his most pleasing and powerful influence and inspiration; and they will spontaneously recognize that even our own age, so disturbed and anxious by so many ruins, dangers, and misfortunes, can borrow remedies from him. Above all, let them remember and carefully consider.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis — The fundamental principles of religion and its moral norms are more secure and firmer foundations for human society; and when these are undermined or weakened, everything tends, as it were, to gradually collapse that pertains to right order, to peace, and to the prosperity of citizens and peoples. This, as we have seen, is clearly demonstrated by the history of the Benedictine Order, and was already perceived by the most discerning minds in ancient times, when such a sentiment was expressed: "You, Pontiffs, ... must diligently ... surround the city with religion, more than with walls," and also, "When [holiness and religion] are removed, disturbance of life follows, and great confusion; and I know not whether, with piety removed from the gods, faith itself, and the society of the human race, and the most excellent virtue, justice, are also taken away." Therefore, the first and most important thing is to revere the supreme God, and to obey His most holy laws, both privately and publicly; without these, no human power will ever be able to restrain those who are so eager, so as to adequately restrain and justly correct the inflamed desires of the people. For one religion contains the foundations of rectitude and honesty. But the most holy Patriarch also teaches and admonishes another thing, which our present age so greatly needs: that God must not only be honored and worshipped, but also loved with boundless charity, as if He were a Father. And since this charity is sadly lacking and sluggish today, it follows that many seek earthly things rather than heavenly things; and this, with unrestrained competition, often leads to disturbances, and fosters the most bitter animosities and hatreds. But, since the eternal God is the author of our lives, and He bestows countless benefits upon us, it is the duty of all to pursue Him with the highest love, and to turn and direct ourselves and all our things towards Him above all else. And from such divine love, fraternal charity towards our neighbors must arise, whom we must love, regardless of their origin.

[*Latin ed. p. 153*]

Acta Pii Papae XII, 153, ut fratres in Christo omnium nationum et ordinis civilis simus; ita enim ut ex omnibus gentibus et ex omnibus clas-

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sibus civitatis una fiat familia christiana, quam non nimis studium utilitatis cuiusque disiungat, sed mutua adiutricis operae collatio animo amico coniungat. Si haec praecepta, quibus olim Benedictus, turbulenta illorum temporum societatem consolatus, recreavit, erexit, et ad meliora mores reduxit, hodie etiam quam latissime in usum veniant et vigescant, tum facilius procul dubio nostrum quoque saeculum ex formidoloso eiusmodi naufragio emergere poterit, sua poterit rerum et animorum detrimenta resarcire, et suis immensis malis opportune et feliciter mederi. Ac praeterea, Venerabiles Fratres, legifer Benedictini Ordinis auctor nos docet – quod quidem tam libenter hodie proclamamus, sed nimio saepe non recte, ut convenit et oportet, in vitam ducitur – humanum nempe laborem non esse aliquid dignitatis expers, odiosum et molestum, sed potius aliquid amendum, decorum et iucundum. Vita enim operosa, sive agrorum cultura, sive artibus quaestuosis, sive denique ingenuis disciplinis exercetur, non deprimit animos sed nobilitat; non eos in servitutem redigit, sed verius earum rerum, quae circumstant et quae laboriose tractantur, dominos et moderatores efficit. Iesus ipse, cum adhuc intra domesticos parietes, in officina tignarii agere non dedignatus est, divinoque sudore suo humanum laborem consecrare voluit. Animadvertant igitur ii non modo, qui litterarum et doctrinarum studio vacat, sed ii etiam, qui fabrilibus artibus insudant, ut sibi ipsi possint cotidianum comparare victum, rem agere nobilissimam, qua suis non tantum cuiusque commodis consulere, sed totius etiam civilis communitatis bono inservire queant. Id faciant tamen, ut Benedictus Patriarcha admonet, mente et animo ad caelum erectis; id non vi, sed amore agant; id denique – cum etiam legitima sua iura tueantur – non.

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis — Let those who envy this undertaking take it up, not in a disorderly and tumultuous manner, but with tranquility and proper order. And let them remember the words: "In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken;" for this precept must be observed by all men for the sake of obedience and expiation. But above all, let them not forget that, from earthly and fleeting things, whether through cultivated and investigated intellect, or through laborious and artistic endeavors, we must constantly strive towards those heavenly things which are to endure forever, and that only when we have attained them will we be permitted to enjoy true peace, serene rest, and eternal happiness. When war, raging fiercely, reached the shores of Campania and Latium, as you know, Venerable Brothers, it even touched the sacred summit of Mount Cassino; and although We, by all means of persuasion, exhortation, and entreaty, did everything We could, so that such a great injury would not be inflicted upon the most holy religion, upon the best of arts, and upon civil society itself, nevertheless that renowned seat of learning and piety, which had emerged like a beacon

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in the darkness from the waves of time, was overthrown and destroyed. Therefore, while cities, towns, castles, and villages around are covered with ruins and devastation, it seemed in some way that the Cassinese Abbey, the principal house of the Benedictine Order, should share in the suffering, share in the miseries, of its children. And almost nothing remained intact, except the sacred hypogeum, in which the relics of St. Patriarch are religiously preserved. At present, where high and shining monuments once stood, there are now walls, ruins, and rubble, which enfold the wretched; and almost only a small dwelling of the monks has been recently erected. But why should we not hope, as the fourteenth and fifteenth centuries are commemorated, from which that most holy man, after having begun and completed his work, attained blessedness? Why, we say, should we not hope?

[*Latin ed. p. 155*]

From the Acts of Pope Pius XII, paragraph 155: "May it be permitted that this most ancient archmonastery be restored to its former glory as soon as possible, especially for all good communities, and particularly for those which are endowed with wealth and possess a generous spirit?" Truly, human society owes this to Benedict, for if today it shines with so much light of learning, and rejoices in the ancient documents of literature, it is necessary to attribute a great part of this to him and to his laborious successors. Therefore, we trust that the future will favorably respond to these hopes and desires; may this work be not only the duty of restored restoration, but also a harbinger of better times, in which the Benedictine Institute, inspired by it, and its most opportune principles, may flourish more and more. Animated by this most sweet hope, and addressing you individually, Venerable Brothers, and to the entire flock with all your concerns, and to the entire family of monks, which boasts this law-giving master and father, we impart, with a generous heart, the Apostolic Blessing, as a pledge of heavenly graces and a testament of our benevolence. Given in Rome, at St. Peter's, on the twenty-first day of the month of March, in the feast of St. Benedict, in the year 1947, in the ninth year of Our Pontificate.

PIUS PP. XII, BY HIS OWN MOTION, CONCERNING THE ROTAL NUNTIATURE IN HISPANIA, TO BE RE-ESTABLISHED. FOR PERPETUAL REMEMBRANCE: It is known that the Apostolic Nuncio to Hispania has, since the 16th century, been granted a singular privilege by the Supreme Pontiffs to know and to conclude ecclesiastical causes. This venerable tribunal, through the Apostolic Constitution Administrandae.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis — Commentarium Officiale Iustitiae, die 26 martii 1771 a Clemente Pp. XIV latam, novam ordinationem et nomen nactum est Rotae Nuntiaturae. Quae Rota Apostolicae Nuntiaturae,

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a civitate plene recognita ac sustentata, iudicibus ex variis catholicae nationis Hispanicae provinciis aeque delectis, quorum plures magnam assecuti sunt famam, diu viguit et floruit. Lamentabilis autem rerum publicarum perturbatio, qua paucis abhinc annis et solemnis cum Sancta Sede conventio abrupta est, et sacramentalis natura matrimonii denegata, et sacra quaeque pessumdata, fecit ut ipsa Rota sub verteretur. Quare decessor Noster Pius Pp. XI fel. rec, die 21 iunii 1932, Rotam Nuntiaturae Apostolicae in Hispania iure suppressit. Nunc vero, cum eiusmodi incommoda remota sint atque sacramentalis matrimonii natura iterum agnita, complurium Hispaniae Antistitum nec non publicae rei Moderatorum votis obsecundare cupientes, denuo constituendam censuimus Rotam Nuntiaturae Apostolicae, tribunal mere ecclesiasticum pro causis ecclesiasticis ad tramitem iuris canonici agendis, eamque praesentibus litteris constituimus atque sequentes normas vim legis habituras eidem tribuimus, nostri temporis condicionibus opportune accommodatas : NORMAE A ROTA NUNTIATURAE APOSTOLICAE IN HISPANIA SERVANDAE CAPUT I De constitutione tribunalis Art. 1. - Rota Nuntiaturae Apostolicae, Matriti constituta, est tribunal collegiale, ordinarium, praesertim ad recipiendas appellationes contra sententias ecclesiasticas in Hispaniae dicione latas. Art. 2. - Rota constat ex septem Auditoribus, quibus praeest eorumdem Decanus, primus inter pares. Iidem vix ac attigerint septuagesimum secundum aetatis annum emeriti evadunt et a munere cessant. Art. 3. - Auditores Sacerdotes sint oportet, civitate hispani, ex legitimo matrimonio nati, maturae aetatis, laurea doctorali saltem in iure canonico praediti, honestate vitae, prudentia et iuris peritia praeclari.

The Acts of the Apostolic See — Official Commentary on Justice, dated March 26, 1771, under Pope Clement XIV, established a new order and name for the Rota Nunciature. This Apostolic Nunciature Rota, fully recognized and supported by the state, flourished for a long time, composed of judges chosen from various provinces of the Catholic nation of Hispania, many of whom achieved great renown. However, the lamentable upheaval of public affairs, which, a few years ago, abruptly interrupted the solemn agreement with the Holy See, denied the sacramental nature of marriage, and profaned all sacred things, caused this Rota to fall into disuse. Therefore, Our Predecessor, Pope Pius XI, of blessed memory, on June 21, 1932, suppressed the Apostolic Nunciature Rota in Hispania by law. Now, since such troubles have been removed and the sacramental nature of marriage has again been recognized, and desiring to comply with the wishes of many Bishops of Hispania, as well as those who govern public affairs, we have decided to re-establish the Apostolic Nunciature Rota, a purely ecclesiastical tribunal for ecclesiastical causes, to be handled according to the course of canon law, and we establish it anew with these present letters, and we grant the following norms legal force, adapted to the conditions of our time:

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NORMS TO BE OBSERVED BY THE APOSTOLIC NUNCIATURE ROTA IN HISPANIA. CHAPTER I Concerning the Constitution of the Tribunal. Article 1. - The Apostolic Nunciature Rota, established in Matriti, is a collegiate, ordinary tribunal, especially for receiving appeals against ecclesiastical sentences pronounced within the jurisdiction of Hispania. Article 2. - The Rota consists of seven Auditors, presided over by their Dean, who is first among equals. Those who have reached their seventieth year of age retire and cease from their duties. Article 3. - The Auditors must be priests, citizens of Hispania, legitimately married, of mature age, at least holding a doctorate in canon law, distinguished by their integrity of life, prudence, and expertise in law.

[*Latin ed. p. 157*]

Acta Pii PP. XII, 157, Article 4. – The Auditors shall sit in order after the Dean, according to the seniority of their appointment, and in the case of equal appointment, according to the seniority of their ordination to the priesthood, unless they were ordained by the Roman Pontiff; and in the case of equal appointment and presbyteral ordination, according to age (canon 106, 3°). Article 5. – When the Deanate is vacant, he who occupies the first seat after the Dean shall succeed to the office of Dean by his own right. Article 6. – 1.° The Auditors are freely chosen by the Roman Pontiff, after having considered a list of candidates, which the Metropolitan Convocation, after consulting with its Suffragans, has judged to be suitable. 2.° The President of the Metropolitan Convocation shall send the list to the Apostolic Nuncio and to the Moderator of Spain, so that the latter may be able to express any political difficulties of a general nature that he may have regarding any of the candidates. When the Apostolic Nuncio has received the Government's response, or if, thirty days after the list has been sent, no response has been received, he shall take steps to transfer the list to the Apostolic See. 3.° The appointment of the Auditor shall be notified to the Moderator of Spain, who, on the same day of the appointment, shall issue a decree by which the new Auditor is recognized as a magistrate of the State, and to whom are assigned the civil rights pertaining to him. 4.° The appointment shall be promulgated at the same time by the Apostolic See and by the Spanish Government. Article 7. – The Auditors are domestic prelates of His Holiness, and they possess all the rights and privileges pertaining to this rank. Article 8. – Furthermore, there are an Auditor-Assessor and an Abbreviator, who assist the Apostolic Nuncio, and who will be available to him as needed. These two officials, of Spanish citizenship, shall be freely chosen by the Apostolic See and shall exercise the same rights and functions as they have exercised hitherto. Article 9. – There are also in the Rota a Promoter of Justice for the protection of the public good, and a Defender of the Bond of Matrimony and of Holy Orders; and substitutes may be appointed to them, who, under their direction, shall protect the

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public good or the sacred bond. Article 10. – The Promoter of Justice and the Defender of the Bond, and their substitutes, must be priests, of Spanish citizenship, who have at least a degree in Canon Law, of mature age, with good morals, and distinguished for prudence and expertise in law. Article 11. – The Promoter of Justice and the Defender of the Bond, as well as their substitutes, are chosen by the Supreme Pontiff, taking into consideration a list of candidates presented by the Metropolitan Convocation, after consulting with its Suffragans, through the Apostolic Nuncio. Article 12. – Also, for the preparation and preservation of judicial records, there are...

[*Latin ed. p. 158*]

158. The Acts of the Apostolic See – comprising the official records of the notary, or chancellor, as well as the scribes responsible for transcribing them; all of whom are men of the priesthood, enjoying the privileges of Spanish citizenship, and possessing either a doctorate or at least a license in Canon Law; and to whom the Dean also entrusts the care of the archives and library, as well as the duties of the archivist and the advocate. Article 13. – The notaries, or chancellors, and scribes are chosen by the Apostolic Nuncio, taking into consideration a list of candidates presented by the College of Rota. Article 14. – It is desirable that all Auditors, officials, and ministers of the tribunal possess the diploma of a registered advocate, so that they may better understand the style of the Sacred Roman Rota and strive to conform to it. Article 15. – Two laymen, of Spanish nationality, of mature age and of proven virtue, perform the duties of the runners and attendants; and they are responsible for the care and custody of the seat and the hall of the tribunal. CHAPTER II Concerning the duties of the Auditors, officials, and ministers of the tribunal. Article 16. – The Rota is under the authority of the Apostolic Nuncio; therefore, unless otherwise specified, it is the Apostolic Nuncio who exercises the power over the Rota, as bishops exercise it in their tribunals. Article 17. – The Auditors, the Promoter of Justice, and the Defender of the Bond, as well as the ministers of the Rota, have the rights and duties that belong to judges, officials, and ministers of ecclesiastical tribunals, unless otherwise stipulated. Article 18. – Each Auditor, after being nominated, before assuming the office of judge, takes an oath before the Apostolic Nuncio, in the presence of the College of Rota, and with the notary recording the proceedings, to faithfully and diligently perform their duties and to maintain secrecy. The same oath is taken by the Promoter of Justice, the Defender of the Bond, and their substitutes, the notaries, and the scribes, before the College; and by the runners or attendants, before the Dean, with the notary also recording the proceedings. Article 19. – The Dean, subject to the authority of the Apostolic Nuncio, governs the entire tribunal; and therefore, he ensures that all officials and ministers of the tribunal diligently perform their duties. Article 20. – If the Dean is unable to perform his duties, the senior Auditor who is not incapacitated

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takes his place. Article 21. – The Rota judges in panels of three Auditors, from whatever number the tribunal consists that judged in the previous instance. Article 22. – When any case legitimately reaches the Rota, the Dean establishes the panel, according to the order of time in which the cases were presented.

[*Latin ed. p. 159*]

Acta of Pope Pius XII, section concerning the Tribunal; it also designates the one who, in Tournon, occupies the first seat. Article 23. - In the first instance before the Rotta, the turns proceed in this order: the first consists of the Dean and the second and third Auditors; the second consists of the second, third, and fourth Auditors; the third consists of the third, fourth, and fifth Auditors; and so on, according to this rule: the subsequent turn is constituted by one of the Auditors of the preceding turn and two of the following Auditors, again including the Dean with the two last Auditors, or with the last of the same Auditors and the second. Article 24. - If an appeal is made from a decision of the Rotta, the turn to which it is assigned is that which consists of the Auditors immediately preceding those with whom the turn from which it originated was constituted. Article 25. - If any Auditor is prevented from participating in a turn by infirmity or another just cause, the Dean requests the Apostolic Nuncio to appoint another Auditor who is not impeded to take his place. Article 26. - If the Auditor designated by the Dean has a just reason to decline the office, the same office may be assigned by the Dean to another of the Auditors of the turn, after a decree has been issued, notifying all those whose interests are involved. Article 27. - It is for the Apostolic Nuncio to decide whether, in contentious cases, the Promoter of Justice should intervene, in order to protect the public good, unless he has already intervened in the preceding instance, or his intervention appears necessary by the nature of the matter, as in cases of impediment to contracting marriage, of separation between spouses, concerning the existence of a pious foundation, regarding the right of patronage for the protection of the freedom of the Church, or where the purpose is to safeguard procedural law. Article 28. - If an objection of suspicion is raised against one or the other Auditor, or against the Promoter of Justice or the Defender of the Bond, the same is judged by the Rotta through the turn established by the Apostolic Nuncio; if the objection is against a majority of the Auditors or the entire College, the Holy See judges the objection. Article 29. - If one or the other Auditor, or the Promoter of Justice or the Defender of the Bond, are required to abstain, according to canon 1613 §§ 1-2, or have been declared suspect, the Apostolic Nuncio substitutes others who are not suspect. But if a majority of the Auditors or the entire College are required to abstain or have been declared suspect, the case for consideration is referred to the Holy See. Article 30. - All officials and ministers of the tribunal must, by mutual agreement, supplement the duties of absent

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colleagues, and assist one another, as the Dean shall judge to be equitable. Article 31. - The judicial calendar, which indicates the days and hours.

[*Latin ed. p. 160*]

160. *Acta Apostolicae Sedis* – The Official Commentary, by which the tribunal is prepared for the hearing of cases, and the Auditors grant audiences, establishes the following by decree of the Apostolic Nuncio. Article 32. – All those who constitute the tribunal of the Rota, as well as its officials and ministers, are supported by fixed stipends, and, according to the firm prescription of Article 2, they cease from their duties according to norms already lawfully approved in Hispania; these same individuals may also be removed from their office for grave reasons by the competent ecclesiastical authority. Article 33. – The Auditors, the Promoter of Justice, the Defender of the Bond, and their substitutes, as well as all the ministers of the tribunal of the Rota, are prohibited from exercising the functions of advocate and procurator, either personally or through an intermediary, before any tribunal; and they are likewise strictly forbidden from in any way interfering in ecclesiastical causes not pertaining to their office. Article 34. – Auditors who have violated the seal of confidentiality, or who, through deceit or grave negligence, have caused harm to the parties in a case, are liable for damages and may be punished by the Apostolic Nuncio, or may be referred to the Apostolic See for judgment, according to canon 1625, §§ 1-2. The Promoter of Justice, the Defender of the Bond, and their substitutes, as well as all the ministers of the tribunal who have violated their duties, are likewise liable for damages and may be punished by the Rotarian College, according to canon 1625, § 3. CHAPTER III Concerning Competence. Article 35. – Because of the primacy of the Roman Pontiff, any faithful person, in any degree of judgment or stage of litigation, may bring any cause before the Holy See, or introduce it there; however, an appeal to the Apostolic See does not suspend the jurisdiction of the judge who has already begun to hear the case, except in the case of an appeal, according to canon 1569, §§ 1-2. Article 36. – Causes reserved to the Roman Pontiff or to the tribunals of the Apostolic See, and major causes, are excluded from the competence of the Rota, according to canon 1557, §§ 1-3, 1600. Article 37. – No appeal is granted against the decrees of Ordinaries to the Rota; but the Sacred Congregations exclusively hear appeals, according to canon 1601. Article 38. – 1. The Rota of the Apostolic Nunciature judges: a) in the second instance, causes which have been judged in the first instance by any tribunal of Hispania, whether metropolitan or immediately subject to the Apostolic See, except for those tribunals once and for all designated to receive appeals, according to canon 1594, § 2.

[*Latin ed. p. 161*]

Acts of Pope Pius XII, paragraph b), concerning the third instance, stip-

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ulating that causes which have been judged in the second instance by tribunals within the jurisdiction of the Metropolitan of Hispaniae, or by the Sacred Roman Rota itself in the second instance, are subject to appeal. c) In a further instance, causes which have been judged by the Sacred Roman Rota are subject to appeal, provided that a further presentation of the case is required. 2. This tribunal also judges in the first instance causes which the Apostolic Nuncio, at the request of a competent Bishop in Hispaniae, has transferred to this tribunal for grave reasons. 3. For equally grave and proven reasons, with the request and consent of both parties, the Metropolitan may, at his prudent discretion and conscience, order that causes concerning the nullity of marriage, which have been judged in the first instance by any tribunal of Hispaniae, be judged in the second instance by the Apostolic Nunciature of the Sacred Roman Rota. Article 39. It shall always be permissible for the parties, mutually agreeing, to bring causes directly to the Sacred Roman Rota through a legitimate appeal, which have been judged in the first instance by the tribunals of any Ordinary (canon 1599 § 1, I). Article 40. A petition for nullity is presented according to canon 1893 and 1895; a petition for restoration of rights is presented according to canon 1906. Article 41. If, because of a further presentation of the case, or a petition for nullity, or a petition for restoration of rights, a new instance is required, and the Apostolic Nunciature of the Sacred Roman Rota, for any reason, lacks the necessary judges to form a panel, the case shall be transferred to the Holy See.

CHAPTER IV Concerning Procurators and Advocates

Article 42. The following may exercise the functions of procurator and advocate before the Apostolic Nunciature of the Sacred Roman Rota:

1.º Consistorial advocates, Procurators of the Most Holy Apostolic See, Advocates of the Sacred Roman Rota, if they are Spanish;

2.º All those who have been admitted by the Apostolic Nuncio to perform such functions.

Article 43. 1. Advocates and procurators of the Rota must be Catholics and of outstanding integrity and reputation for piety. Non-Catholics are not admitted except by dispensation and out of necessity, according to canon 1657 § 1. 2. In order for someone to regularly perform the functions of an advocate or procurator and be included in the official list, they must possess Spanish citizenship. Exceptions to this rule may be admitted by the Apostolic Nuncio, at his prudent discretion and conscience, only in a particular case.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary 3. All advocates and procurators must have obtained at least the doctoral degree in Canon Law, and, after a praiseworthy completion of an apprenticeship at the Sacred

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Roman Rota or at the Rota of the Apostolic Nunciature, they must fulfill a special requirement. Furthermore, they are obligated to swear an oath to properly and faithfully perform their duties. Article 44. - The register of procurators and advocates of the Rota shall be published by the Apostolic Nuncio. Article 45. - Unless the Apostolic Nuncio grants a different dispensation due to special circumstances, the procurator must reside in Madrid. Article 46. - The procurators and advocates of the Rota of the Apostolic Nunciature are obligated to provide free legal assistance to the poor and to observe the Canon Laws, both general and those specific to the aforementioned sacred tribunal. Article 47. - Procurators and advocates who have neglected their duties may be reprimanded by the Rotarian College, subjected to a monetary penalty, or even, with the approval of the Apostolic Nuncio, suspended from their office and removed from the register. Article 48. - The emoluments of procurators and advocates are limited to those which have been approved by the Apostolic Nuncio. CHAPTER V Concerning the judicial procedure. Article 49. - In the Rota of the Apostolic Nunciature, no other judicial procedure is permitted than that which is established by Canon Law, whether in the Code or in other ecclesiastical norms issued or to be issued, especially, with regard to matrimonial causes, in the Instruction of the Sacred Congregation for the Discipline of the Sacraments of August 15, 1936, confirmed by Pope Pius XI, of blessed memory, on December 8, 1938. Article 50. - When a case is presented to the Rota, the petition or appeal is addressed to the Apostolic Nuncio, who assigns the case to the Rota. Article 51. - When a citation is required by public notice, the Apostolic Nuncio determines in which newspapers or periodicals, in addition to affixing it to the doors of the Curia, the decree of citation shall be published. Article 52. - If a case brought before the Rota requires instruction, the presiding judge conducts the instruction, but he may also assign it to another Auditor; unless it is a criminal case, in which case the duty of the instructor is assigned by the Dean to another Auditor not on the panel. Article 53. - An appeal may be made against the decrees of the presiding judge or of the instructor judge to the panel from which the case is to be judged.

[*Latin ed. p. 163*]

Acts of Pope Pius XII, Article 54. – It pertains to the Bishop of the diocese to render judgment concerning the existence of the conditions mentioned in articles 38, sections 2, and 39, b) of the Instruction of the Sacred Congregation for the Discipline of the Sacraments of August 15, 1936.

Article 55. – It pertains to the Ordinary of the spouse to admit or designate a guardian or curator, according to the norms of article 78 of the Instruction of the Sacred Congregation for the Discipline of the Sacraments of August 15, 1936.

Article 56. – The written conclusions of the judges, concerning which is

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mentioned in canon 1871, section 2, and the sentences, are to be written in the Latin language, unless a just cause dictates otherwise.

Article 57. – Res judicata is established according to canon 1902, sections 1-3; and for causes which do not pass into res judicata, the presentation of further causes is not admitted except according to canons 1903, 1987, and 1989.

Article 58. – The index of taxes and judicial expenses, as well as the emoluments for advocates and procurators, is sanctioned by a decree of the Apostolic Nuncio.

Article 59. – The Rota of the Apostolic Nunciature is bound annually to report on its activity to the Sacred Congregation for the Discipline of the Sacraments, according to the letters of the same Sacred Congregation of July 1, 1932, and the Motu Proprio of Pope Pius XI of December 8, 1938, number V. All of these things, with certain knowledge and mature deliberation, We, in the tenor of the present Apostolic Letters, fully approve, and We add to them the full strength of Our Apostolic authority.

These things We have decreed, ordaining that the present Letters shall remain forever firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and We fully support them for the same tribunal of the Rota of the Apostolic Nunciature; and thus, let judgment be rightly rendered and defined, and let whatever is contrary be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or ignorantly. Notwithstanding any contrary things.

Given at Rome, at Saint Peter's, on the seventh day of the month of April in the year 1937, in the ninth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis — Official Commentary

CONSTITUTIONES APOSTOLICAE

I. OF THE MARIANNA ISLANDS, THE CAROLINE ISLANDS, AND THE MARSHALL ISLANDS.

B. TO THE APOSTOLIC VICARIATE OF THE MARIANNA, CAROLINE, AND MARSHALL ISLANDS.

THE MARIANNA ISLANDS ARE SEPARATED FROM THE APOSTOLIC VICARIATE OF THE MARIANNA, CAROLINE, AND MARSHALL ISLANDS, AND ARE INCORPORATED INTO THE APOSTOLIC VICARIATE OF GUAM.

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PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION

For the more expeditious advancement of the spiritual welfare of the Christian faithful in those Marianna Islands, which until now belonged to the Apostolic Vicariate of the Marianna, Caroline, and Marshall Islands, it seemed opportune to separate those islands from that Vicariate and to incorporate them into the Apostolic Vicariate of Guam.

After consultation with Our beloved Son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, after deliberation, and after obtaining the necessary consents from those whose interests are involved, and with full knowledge, and with the fullness of Our Apostolic authority, We separate the Marianna Islands from the territory of the Apostolic Vicariates of the Marianna, Caroline, and Marshall Islands, and We incorporate them into the Apostolic Vicariate of Guam; therefore, We also decree that the Apostolic Vicariate, which until now was called the Marianna, Caroline, and Marshall Islands, shall henceforth be called only the Caroline and Marshall Islands, the name Marianna being, of course, removed.

We will and command that what is stated above be considered ratified and valid, notwithstanding any contrary provisions.

Furthermore, We decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if the original document were presented or shown.

To no one shall it be permitted to infringe upon or contradict this decree of separation, incorporation, and Our will.

If anyone, through audacity...

[*Latin ed. p. 165*]

165. Should anyone presume to attempt such a thing with the temerity that Pope Pius XII did, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the fourth day of July, in the eighth year of Our Pontificate. For the Most Holy and Eminent, the Chancellor, His Eminence, Cardinal Granito di Belmonte, Prefect of the Sacred Congregation for the Propagation of the Faith, His Eminence, Cardinal Fumasoni Biondi, Dean of the Sacred College, Prefect of the Sacred Congregation for the Propagation of the Faith, A. Carinci, Archbishop titular of Seleucia, Dean of the College of Protonotaries Apostolic, F. H. Ferretti, Protonotary Apostolic, *Loco Iudicis*, in the Register of Appeals, Volume LXXI, number 94 - Al. Trussardi.

II. ALLAHABAD. The territory of the Allahabad diocese is separated

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from the Allahabad diocese, from which the new Apostolic Prefecture of "Gorakhpur" is erected, and the secular clergy of the Allahabad diocese shall henceforth be entrusted with the care of it.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter:

In order to promote the Catholic name more expeditiously in the Allahabad diocese in India, in addition to the other, very extensive divisions of its territory that have already been carried out, it has seemed opportune and very useful to carry out another division, and to entrust the governance and care of the diocese to the secular clergy native to that region. Therefore, after deliberation with our Venerable Brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and having before our eyes the proposal of the Venerable Brother Angel Poli, Bishop of Allahabad, and the favorable opinion of the Venerable Brother Leo Kierkels, titular Archbishop of Salamis and Apostolic Delegate in Eastern India, and having fulfilled all that is necessary, and with the certain knowledge and with the fullness of Our Apostolic authority, we decree.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis – From the Allahabad diocese, we separate the territory comprising the civil districts of Gorakhpur, Azamgarh, Ballia, Jaunpur, Ghazipur, Badaun, and Mirzapur, and we erect and establish it as a new Apostolic Prefecture, which we designate as the Apostolic Prefecture of Gorakhpur. Furthermore, we intend that it be entrusted to the care of the Apostolic Brothers of the Order of Friars Minor Capuchin, who labor diligently in that region, for the good of souls, and to the satisfaction of Ourselves and the Apostolic See. The Allahabad diocese, diminished by the aforementioned civil districts, to which the aforementioned Bishop Joseph Angelus Poli duly resigned, we intend and decree that it be entrusted henceforth to the secular clergy of the nation of India, so that, with greater confidence in the Lord, they may bring forth more abundant fruits in the kingdom of Christ among their citizens. Therefore, we grant to the new Apostolic Prefecture of Gorakhpur and its temporary superiors all rights, privileges, honors, and powers with which other Apostolic Prefectures throughout the world and their ordinaries are commonly endowed and enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above arranged and established, we declare to be valid and effective, and we command that they be observed, notwithstanding any contrary provisions. Furthermore, we decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as if the original document were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical

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dignity or office. To no one shall it be permitted to violate or contravene this decree of division, erection, constitution, commission, statute, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the eleventh day of July, in the eighth year of Our pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Prefect. P. Card. FUMASONI BIONDI, Dean of the Sacred College. S. C. de Propaganda Fide. A. Carinci, Archbishop of Seleucia, Dean of the College of Protonotaries Apostolic. Arthurus Mazzoni, Protonotary Apostolic. L. Plumbi, Registrar. In Cana, vol. LXXII, n. 11. – Al. TrusSAMI.

[*Latin ed. p. 167*]

Acta Pii PP. XII, 167, III, LIMANA (ICENSIS).

• A portion of the territory belonging to the Archdiocese of Lima and the Diocese of Ayacuquensi is separated, and a new diocese, henceforth called "Ica," is established. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, for the greater benefit of the faithful, it has seemed most opportune to divide dioceses that are excessively large in territory and to establish new ones, to be entrusted to the governance of other prelates. Therefore, We have considered it fitting to heed the requests made from the Apostolic See, in which it was requested that a certain portion of the territory of the Archdiocese of Lima, which appears to extend more widely, be separated, and that, with the addition of a parish, a new diocese be established from the Diocese of Ayacuquensi, to be entrusted to another watchful pastor. With the consent of the venerable brothers, the Archbishop of Lima and the Bishop of Ayacuquensi, and also with the favorable opinion of the Most Reverend Brother, the Apostolic Nuncio in the Republic of Peru, and after deliberation with our Most Reverend Brothers, Cardinals of the Holy Roman Church, and after ensuring that all those whose consent is required, or who may presume to have an interest, have given their approval, We, having carefully considered the circumstances, and with full knowledge of Our apostolic authority, separate from the aforementioned Archdiocese of Lima the entire territory commonly known as the civil Department of Ica, including the following parishes: Ingenio, Lurén, Nazca, Palpa, Pueblo Nuevo, San Jerónimo de Ica, San Juan, Carmen, Chincha Alta, Chincha Baja, Sunampe, Humay, and Pisco; and from the Diocese of Ayacuquensi, We separate the parish of Chavin, which belongs to the aforementioned civil Department of Ica, and We erect and establish a new diocese from the territory of all these parishes, which We hereby name Ica. We establish the episcopal seat of this new diocese in the city of Ica, from which the diocese derives its name, and We therefore raise this city to the rank of a city with an episcopal see. The church located

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in this city, dedicated to God in honor of St. Jerome, the Great Doctor, commonly called La Merced, in which We will hold the episcopal chair, We elevate to the rank and dignity of a Cathedral Church. Therefore, all rights pertaining to this Cathedral Church and to the Bishops of Ica for the time being, are hereby conferred.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis — We grant honors, insignia, and privileges to this cathedral church, with which other cathedrals throughout the world and their respective bishops commonly enjoy; furthermore, we impose the same burdens and obligations upon the bishops of this church for the time being, as are imposed upon other bishops. Moreover, we establish this new suffragan diocese under the metropolitan church of Lima, and therefore we wish that the bishops of Ica, for this reason, be subject to the metropolitan archbishop. We shall, as soon as it can be done, take care to establish a cathedral chapter through other Apostolic Letters, in which the norms established in the Apostolic Letter *Praeclara inter*, dated March fifth, in the year of Our Lord one thousand eight hundred and seventy-five, by Our Predecessor, Pope Pius IX, shall be observed; in the meantime, we grant permission to the canons to be chosen as diocesan consultants and to be used for legal proceedings. Furthermore, we command that, as soon as it can be done in this new diocese, at least a small seminary be established, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation of Seminaries and Universities, and that from it, two chosen young men, or at least one, be sent, without interruption, to the Pontifical College of North America in the City, at the expense of the diocese, there to be formed in the hope of the Church under Our watchful eye. The episcopal table shall be supported, in addition to the emoluments of the Curia and the offerings of the faithful, by a sum which the Peruvian Government assigns. As for the governance and administration of the diocese, the election of a capitular vicar in the event of a vacancy, and other matters of this kind, we command that the prescriptions of the sacred canons be followed. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy of the church shall be considered to be assigned to it, in whose territory they legitimately reside. Finally, we prescribe that all documents and acts pertaining to this new diocese be transmitted by the chanceries of the archdiocese of Lima and the diocese of Ayacucho to the chancery of the diocese of Ica as soon as possible, so that they may be carefully preserved in its archives. For all of the above, we entrust the venerable Brother Aloysius Arrigoni, titular Archbishop of Apamea in Syria, Apostolic Nuncio in the Republic of Peru, to carry out these dispositions and enactments, and therefore we grant him the necessary and appropriate powers, including the power to delegate any established ecclesiastical person to carry out

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the aforementioned purpose, and we impose upon him the obligation to transmit a certified copy of the executed acts to the Sacred Congregation Consistorial as soon as possible. These present Letters and all that they contain, even from this...

[*Latin ed. p. 169*]

169 The acts of Pope Pius XII, whereby any individual who is present, or who may presume to have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the aforementioned, shall never, at any time, be deemed to be subject to a flaw of deception or fraud, or nullity, or to a defect of our intention, or to any other defect, even if substantial and unforeseen, and shall not be noted, impugned, or brought into controversy, but shall always be considered as having been made and issued with full knowledge and authority, and shall always remain valid and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anyone, with any authority, knowingly or unknowingly, should attempt to challenge them, we declare and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special Apostolic Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, our Predecessors, even those worthy of special mention, to which we hereby derogate with the present. Moreover, we decree that copies or excerpts, even printed ones, of these documents, provided they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith as if they were the original documents presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, subjection, statute, mandate, decree, delegation, derogation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-six, on the tenth day of the month of August, in the eighth year of Our Pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Chancellor. Fr. RAPHAEL C. Card. ROSSI, Dean of the Holy College of the Sacred Congregation of the Consistory. C. Respighi, Secretary. Proton. Apost. F. H. Ferretti, Proton. Apost. Loco. £B Plumbi Reg. in Cane. Ap., vol. LXXII, n. J$. - Ai. Trussardi. 11 - Acu, VqI. XiV, ». ß, « iB4-94? t

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND FATHER JOSEPH FRANCIOLINI, BISHOP OF CORTONA: CONCERNING THE SOLEMN CELEBRATIONS

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TO BE HELD IN HONOR OF SAINT MARGARET AND BLESSED GUIDO, PATRONS OF THE CITY OF CORTONA.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

We have learned from letters recently received from you that the diocese of Cortona is preparing solemn celebrations in honor of the two saints, Saint Margaret and Blessed Guido, who, through the course of their lives, illuminated your city with the splendor of holiness; and that you, not only associate yourselves in spirit with these celebrations, but also intend to express your gratitude, recalling the safety of your city, which has been granted through their powerful patronage during a long period of war.

Indeed, a favorable opportunity is presented for your upcoming celebrations this year, since, as you write, seven centuries have elapsed since the beginning of the earthly life of one, and since the blessed death of the other.

We commend with paternal approval the plan you have undertaken, for we are certain that the virtues of these blessed saints, and their most holy examples, if brought to the attention of the citizens, and presented in a fitting manner, will not fail to produce abundant and salutary fruits for the common good.

You know well what each of them teaches and urges us to do even in our own times. Margaret, who in her youth had most wretchedly indulged in the vanities of the world, after being illuminated by heavenly light, and struck as it were by the impulse of divine grace, understood that she should despise the earth; and because of the ardent nature that she had inherited, she turned with ever-increasing zeal, throughout the course of her subsequent life, to contempt for earthly goods and rigorous chastisement of her body, to contemplation of heavenly things, and especially to ardent love of God.

Because the memory of her grievous sins was always fixed in her mind, she found the sweetest solace in shedding perpetual tears, in voluntarily undertaking penances, in embracing, kissing, and clinging to Jesus Christ crucified, and in amending and repairing her former faults with renewed morals and conduct, publicly presenting herself as an example of holy penance.

The other, following in the footsteps of the Patriarch of Assisi, and being received into his order, displayed such outstanding virtue, and was so inflamed with apostolic zeal, that...

[*Latin ed. p. 171*]

The Acts of Pope Pius XII, number 171, which, with the divine assistance of God, he had attained, may he impart, with all his strength, to the fre-

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quent multitude of the faithful, through constant prayers addressed to God, tireless labor, and countless sacred sermons, frequently confirming these things with wondrous signs from above. May both [heavenly patrons] be, in a certain way, brought before the eyes of all citizens through these solemnities, and may they teach that the anxieties and pains of this mortal life are to be endured with a Christian spirit for the sake of amendment and expiation; may they teach that heavenly and eternal things are to be preferred to the fleeting and perishable goods of this world, and may all be urged to diligently embrace the doctrine of the Gospel, so that, through works and morals conformed to it, they may strive, with the help of divine grace, to attain to the heavenly homeland, where they will remain forever. We, mindful of your secular celebrations, pray to God that He may grant the fruits of these most holy events, and that He may be a witness to our paternal benevolence, as we impart, with a generous heart, the Apostolic Blessing to you, Venerable Brother, to your entire flock entrusted to you, and to all those especially concerned with the upcoming celebrations. Given in Rome, at St. Peter's, on the seventh day of the month of January, in the year 1940, in the eighth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE SEGRETERIA DI STATO NOMINE: With the tickets of the Secretariat of State, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: March 20, 1928; April 2, 1928; April 19, 1917. His Excellency, Prince Colonna Don Aspreno Giuseppe, Prince Assistant to the Throne. His Excellency, Reverend Monsignor Addeo Felice Agostino, titular Bishop of Traianopolis in Phrygia, and the Reverend Fathers Zaccaria from Rivalta, of the Order of Friars Minor Capuchin, and Father Sehönegger Arturo, of the Society of Jesus, Consultors of the Sacred Congregation of the Council. The Reverend Father Rutten Peter, of the Order of the Holy Cross, Consultor of the Sacred Congregation for the Propagation of the Faith. The Most Eminent and Reverend Signor Cardinal Pizzardo Giuseppe, Protector of "Pax Romana." With Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: Assistants to the Pontifical Throne: October 20, 1915. His Excellency, Reverend Monsignor Doorly Edward, Bishop of Elphin. July 2, 1946. His Excellency, Reverend Monsignor Budelacci Biagio, titular Bishop of Nissa and Auxiliary of Frascati. November 9, His Excellency, Reverend Monsignor Montaigne Paolo Leone Cornelio, titular Bishop of Sidima. February 19, 1947. His Excellency, Reverend Monsignor Mancinelli Agostino, Archbishop of Benevento. Apostolic Protonotaries, as if participating: December 15, 1945. Monsignor Lefebvre Edward A., of the diocese of Saginaw. December 28, Monsignor Bauré Ovidio, of the diocese of La Rochelle. December 13, 1946. Monsignor Longo Dorai Mario, of the diocese of Novara. January 14, 1947.

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Monsignor Fantaccini Eugenio, of the diocese of Prato. February 12, Monsignor Vancini Francesco, of the archdiocese of Bologna.

[*Latin ed. p. 173*]

Diarium Romanae Curiae. 173 Domestic Prelates of His Holiness: February 22, 1945. Monsignor Alessandro Giraud, of the diocese of Nice. October 26: Monsignor Giuseppe Robert, of the diocese of Versailles. Likewise: Monsignor Felice Leibaut, of the same diocese. Likewise: Monsignor Augusto Dies, of the archdiocese of Rennes. December 10: Monsignor Raimondo Eugenio Viaud, of the diocese of La Rochelle. June 2, 1946. Monsignor Patrizio Giuseppe Hayes, of the archdiocese of Chicago. Likewise: Monsignor Giovanni J. Code, of the same archdiocese. Likewise: Monsignor Pietro F. iShewbridge, of the same archdiocese. Likewise: Monsignor Giuseppe A. Casey, of the same archdiocese. Likewise: Monsignor Daniele F. Cunningham, of the same archdiocese. Likewise: Monsignor Malachia P. Foley, of the same archdiocese. Likewise: Monsignor Giovanni A. Neuman, of the same archdiocese. Likewise: Monsignor Federico Hillenbrand, of the same archdiocese. Likewise: Monsignor Remoldo Hillenbrand, of the same archdiocese. Likewise: Monsignor Giacomo J. Strzycky, of the same archdiocese. Likewise: Monsignor Giovanni J. Koslowski, of the same archdiocese. Likewise: Monsignor Giovanni Zelezinski, of the same archdiocese. Likewise: Monsignor Vittorio Blahunka, of the same archdiocese. Likewise: Monsignor Innocenzo Kestl, of the same archdiocese. Likewise: Monsignor Guglielmo A. O'Connor, of the same archdiocese. Likewise: Monsignor Edoardo M. Burke, of the same archdiocese. Likewise: Monsignor Giuseppe Lux, of the same archdiocese. Likewise: Monsignor Tommaso B. O'Brien, of the same archdiocese. Likewise: Monsignor Cirillo Poissant, of the same archdiocese. Likewise: Monsignor Enrico W. McGuire, of the same archdiocese. Likewise: Monsignor Martino Nealis, of the same archdiocese. Likewise: Monsignor Giovanni J. O'Hearn, of the same archdiocese.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis — Commentarium Officiale, 2 Iunii, 14 Iulii, 1946.

Most Reverend Monsignor Long, Guglielmo P., of the same Archdiocese.

Most Reverend Monsignor O'Connor, Francesco Giuseppe, of the Archdiocese of St. Louis.

Most Reverend Monsignor Rapien, Giuseppe Giovanni, of the same Archdiocese.

Most Reverend Monsignor Thomson, AKredo Geraldo, of the same Archdiocese.

Most Reverend Monsignor Hormsey, Curtis Giacomo, of the same Archdiocese.

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Most Reverend Monsignor Hildner, Giorgio Giovanni, of the same Archdiocese.

Most Reverend Monsignor Cody, Giovanni Patrizio, of the same Archdiocese.

Most Reverend Monsignor Vogelweid, Giuseppe Andrea, of the same Archdiocese.

Most Reverend Monsignor Lupo, Fiorenzo, of the same Archdiocese.

Most Reverend Monsignor Lubeley, Giuseppe Francesco, of the same Archdiocese.

Most Reverend Monsignor Rogers, Edoardo Luigi, of the same Archdiocese.

Most Reverend Monsignor Hamtil, Guglielmo A., of the same Archdiocese.

August 6th:

Most Reverend Monsignor Regazzoli, Stefano, of the Diocese of Brzesc.

October 18th:

Most Reverend Monsignor Candiotto, Luca, of the Diocese of Padova.

November 4th:

Most Reverend Monsignor Tiefenthaler, Giuseppe, of the Archdiocese of Strigonia.

Most Reverend Monsignor Kecskes, Paolo, of the same Archdiocese.

Most Reverend Monsignor Takats, Ernesto, of the same Archdiocese.

Most Reverend Monsignor Engelhardt, Francesco, of the Diocese of Veszprimia.

Most Reverend Monsignor Beöthy, Stefano, of the same Diocese.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, reigning happily, has deigned benignly to bestow:

The Order of the Commander with Plaque:

March 12th, 1946.

Upon His Excellency, Prince Pacelli, Don Marcantonio, Exempt from service in the Pontifical Noble Guard.

Upon His Excellency, Prince Pacelli, Don Giulio, Exempt from service in the Pontifical Noble Guard.

[*Latin ed. p. 175*]

Diary of the "Roman Curia," 175 Place of the Order, March 12, 1946. To the Most Noble Count Salimei Giorgio, Exempt Major Aide of the Pontifical Noble Guard. The Knighthood of the Order of Saint Pius: March 12, 1946. To the Most Noble Marquis Avignone Guido, of the Pontifical Noble Guard. The Insignia of the Order of Saint Gregory the Great, civil class: July 1, 1946.

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To the Most Reverend Cav. Vigano Giulio, of the Archdiocese of Milan. The Commanderate of the Order of Saint Gregory the Great, civil class: October 20, 1943. To the Most Reverend Cav. Waton Anthony, of the Archdiocese of Lyons. November 9. To the Most Reverend Glynn Joseph, of the Archdiocese of Dublin. February 7, 1944. To the Most Reverend Jucker Charles, of the Archdiocese of Milan. September 4, 1945. To the Most Reverend Manera Ettore Costante Anthony, of the Diocese of Lausanne. November 6. To the Most Reverend de Siqueira y Silva da Fonseca Joseph, of the Diocese of Valencia in Brazil. November. To the Most Reverend Continuo Cintra Ildebrando, of the Archdiocese of São Paulo in Brazil. December 14. To the Most Reverend Grimaud Louis, of the Diocese of Grenoble. June 10, 1946. To the Most Reverend Heazel Francis J., of the Diocese of Raleigh. November 13. To the Most Reverend Morsimi Enrico Gregory Joseph, of the Archdiocese of Utrecht. July 12. To the Most Reverend Luparello Michael (Rome). August 6. To the Most Noble Count Bulgarini d'Elei Joseph, of the Diocese of Volterra. The Commanderate of the Order of Saint Gregory the Great, military class: March 12, 1946. To the Most Noble Count Fani-Ciotti Thomas, Cadet of the Pontifical Noble Guard. The Knighthood of the Order of Saint Gregory the Great, civil class: December 15, 1945. To the Most Reverend Lemaitre Charles, of the Diocese of Grenoble. November 21. To the Most Reverend Blanc Joseph, of the Diocese of Montpellier. November 15. To the Most Reverend avv. Breganze Uberto, of the Diocese of Vicenza. The Grand Cross of the Order of Saint Sylvester the Pope: March 7, 1947. To the Most Reverend avv. Capponi Joseph, of the Archdiocese of Genoa.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary on the Order of St. Sylvester, Pope, July 1, 1946. To Mr. Vigano Anthony, of the archdiocese of Milan. January 21, 1947. To Mr. Guastalla Carlo, of the diocese of Parma. The Knighthood of the Order of St. Sylvester, Pope: 1946 To Mr. Romanelli Romeo (Rome). To Mr. Ranieri Lorenzo (Rome). 22 To Mr. Sartogo Danilo (Rome). December 10 To Mr. Manghi Isante, of the archdiocese of Turin. To Mr. Grilli Leandro, of the same archdiocese. August 10. NECROLOGY January 28, 1947. Most Reverend Tardy Luigi Michele Francesco, titular Bishop of Acalisso. February 4 Most Reverend Eich Giacomo, titular Bishop of Cinopoli of Egypt. March 2 Most Reverend Pregan Leopoldo, Archbishop of Olomouc. 10 Most Reverend de Paula Freitas Cirillo, titular Bishop of Antipatride. 17 Most Reverend McLaughlin Thomas Henry, Bishop of Paterson. 22 Most Reverend Mamede da Silva Leite Joachin, titular Bishop of Sebaste of Phrygia. April 1 Most Reverend d'Almeida Joachin Anthony, titular Bishop of Lares. 3 Most Reverend Ricca Ferdinand, Bishop of Trapani.

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7 Most Reverend Araujo Porto Aristide, Bishop of Montesclaros.

[*Latin ed. p. 177*]

Year and Volume XXXIX, May 13, 1947 (Series H, Volume XIT) - No. 6. ACTA APOS TOLICAE SEDIS COMMENTARIA. OFFICIAL ACTS OF POPE PIUS XII. SACRED CONGREGATION. SEMI-PUBLIC CONSISTORY. On the seventeenth day of the month of April in the year 1947, in the customary Hall of the Vatican Apostolic Palace, a semi-public Consistory was held concerning the canonization of the Blessed Confessors Joseph Cafasso, Louis Marie Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and the Blessed Virgin Catherine Labouré. To this undertaking, the Most Blessed Father [Pius XII] thus prefaced: VENERABLE BROTHERS. Nothing now seems to remain doubtful that the Blessed Confessors Joseph Cafasso, Louis Marie Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and the Blessed Virgin Catherine Labouré are entirely worthy, whom we may add to the list of the blessed in Heaven. Indeed, as you know, such a cause, when treated with the rigor required by the rites of the Sacred Congregation, has been subjected to serious discussion; and now it has been decided that it is entirely certain concerning their virtues, and concerning the miracles, which are truly wondrous, which they, with the grace of God, have wrought, and that it is therefore safe to proceed to honor them with the honors of sanctity. Furthermore, Con13 - ACTA, Volume XIV, No. 6. - May 13, 1947.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis – Regarding this matter, two secret sessions have been held; one secret, the other public. However, according to the most ancient custom of the Apostolic See, you, having been convened to this most august assembly, will be asked, one after another, according to the order of your dignity, to express your opinion; therefore, we have ordered that accounts of the lives of these blessed individuals be presented to each of you individually, so that the matter may be more easily explored and understood by you. Therefore, I implore you to freely and piously reveal your judgment to us regarding each of them. After the votes of those present, the Supreme Pontiff added these words: It is evident from the votes you have given – which, indeed, was already certain to us – that you all agree with us on this matter; and we are very pleased about this, both for ourselves and for you. It has already been decided that, God willing, during the course of this year, solemn ceremonies of this kind will be held in the majesty of the Vatican Basilica; and it is already pleasing to us, as is customary, to set a time for each ceremony. On the fifteenth day of the month of May, honors of the highest sanctity will be bestowed upon Blessed Nicholas of Flüe; on the twentieth day of the month of June, upon Blessed Joseph Gafasso, together with Blessed John of Britto and Blessed

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Bernardino Realino; on the sixth day of the month of July, upon Blessed Michael Garicoits, Confessor, together with Blessed Elizabeth Bichier des Ages, Virgin; on the twentieth day of the same month, upon Blessed Louis Grignion de Montfort; and finally, on the twenty-seventh day of the same month, upon Blessed Catherine Labouré, Virgin. We decree this, with the highest sanctity, praying and invoking divine assistance. In the meantime, Venerable Brothers, do not hesitate to join your prayers to ours, so that these things, which we are now undertaking, may turn out to be successful and beneficial for the Catholic name. Regarding all of these matters, at the request of the Advocates of the Consistorial Hall, it has been ordered to the Apostolic Protonotaries, according to custom, to prepare the legal documents.

[*Latin ed. p. 179*]

Acta Pii PP. XII, 179. EPISTULAE. I. Ad R. D. D. Gulielmum Piani, Archiepiscopum Tit. Nicosiensem, in Insulis Philippinis, Delegatum Apostolicum, qui a principio episcopatus denas annos suscepto sacerdotio paustecelebratorum.

PIUS PP. XII. Venerabilis Frater, salutem et Apostolicam Benedictionem.

Certi quidem animo nuper facti sumus, te, mense Maio propediem futuro, quinque ab inito episcopatu et proximo anno decem a suscepto sacerdotio lustra fauste esse Deo favente expleturum. Cuius sane duplicis iucundi eventus commemoratio praeclaram Nobis exhibet opportunitatem benevolentiam erga te Nostram publice libenterque exprimendi.

Profecto minime Nos fugit, te, hoc diuturno temporis intervallo, de Ecclesia Dei deque Apostolica hac Sede egregie meritum esse. Primo quidem in Pia Societate Salesiana Sancti Ioannis Bosco, cui adscriptus es, munera tibi tradita diligenter obiisti; deinde, archiepiscopali auctus dignitate, in insulis istis Philippinis, quae, mari Sinico oceanoque Pacifico circumfusae, latissime patent, Delegati Apostolici partes alacriter sustinuisti.

Tuis itaque auspiciis consiliisque circumscriptio dioecesium aliarumque ditionum ecclesiasticarum, copia missionariorum clericorumque, sacer cultus erga Augustum Sacramentum ac Deiparam, itemque Actio laicorum Catholica haud parva istic suscepere incrementa.

Recenti vero teterrimo aestuante bello, tot vicissitudines ac perturbationes, tot pericula angustiasque cum bonis istis episcopis ac fidelibus aequo animo perpessus es.

Merito igitur, Venerabilis Frater, bene gestum sacrum ministerium tibi ex animo gratulamur, simulque Deum instanti prece exoramus, ut caelestibus solaciis te augeat in dies, animarumque bono Ecclesiaeque utilitati quam diutissime benigne tueatur.

Interea, quo proxima sollemnia maiores salutis fructus afferre queant, tibi ultro facultatem damus, ut, die constituta, Sacro pontificali ritu peracto,

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adstantibus fidelibus nomine Nostro Nostraque auctoritate benedicat, plenariam indulgentiam iisdem proponens, usitatis Ecclesiae condicionibus lucrandam.

In auspicium denique horum donorum inque praecipuae Nostrae caritatis pignus, Apostolicam Benedictionem tibi, Venerabilis.

[*Latin ed. p. 180*]

Acts of the Apostolic See – Official Commentary 180. To your fellow laborers, to the entire clergy of the Philippine Islands, and to the faithful people, we impart our paternal blessings in the Lord. Given in Rome, near Saint Peter, on the sixteenth day of the month of March, in the year 1947, in the ninth year of Our Pontificate. PIUS PP. XII, TO THE MOST REVEREND FATHER, PETER, CARDINAL, PRIEST OF THE HOLY CROSS IN JERUSALEM, SECRETARY OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, WHO HAS FULFILLED TEN YEARS OF HIS SACERDOTAL OFFICE. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. – In the third year of Our Pontificate, as the fifth anniversary of the beginning of Your episcopate approaches, recalling with sweet memory Your outstanding merits for the Church, We publicly declared Our benevolent sentiments. Now, as the fiftieth anniversary of Your priesthood happily approaches, a delightful opportunity is offered to Us to congratulate You again on Your wisdom and blessedness. That zeal for souls, which You constantly fostered in the flourishing of Your youth and diligently exercised in the offices entrusted to You, has grown more and more with the passage of time and with the increase of sacred honors, so that, when You were appointed fourteen years ago as Prefect of this Sacred Congregation for the promotion of the Catholic religion, it shone forth with full brilliance. Indeed, during this time, many foreign missions were founded, and not a few were entrusted to indigenous clergy; the number of Catholic faithful, although amidst the storms and upheavals of the recent war, has almost doubled in the lands of the infidels. With You certainly as a supporter and under Your auspices, the Pontifical Mission Works and the Union of Clergy for Missions have experienced considerable growth; the villa in Arce Gandulphi, suitable for the retreat of the clergy of the College of Urban, has been restored after the devastation of the war; the buildings of the Propaganda Fide are firmly consolidated, and the old cemetery and basilica of Saint Alexander on the Nomentum road, which had long been in neglect, have been appropriately restored and embellished. Recently, We Ourselves, with Your helpful cooperation, gladly established the episcopal hierarchy in the vast region of China. Therefore, Your fellow laborers and friends, Beloved Son, because of the

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fiftieth anniversary of Your priesthood.

[*Latin ed. p. 181*]

The Acts of Pope Pius XII, number 181, state that we are about to receive you, and are filled with particular joy, and we desire to demonstrate our gratitude and affection to you. Indeed, wishing to share this common joy, we publicly offer you our fervent congratulations and wishes, and we earnestly implore God to richly reward the merits of your piety and prudence, and to preserve and protect you for a long time to come with the abundance of His gifts. May this Apostolic Blessing, which is a pledge of heavenly protection and assistance, and a witness of our special charity, be granted to you, our beloved Son, and to all those associated with your endeavors, to the administrators, and to the students of the Urban College, with the greatest affection in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year 1847, in the ninth year of Our Pontificate. PIUS PP. XII.

ADDRESS To the Most Reverend Mr. Alfrido Carbonell-Debali, Envoy Extraordinary and Minister Plenipotentiary of the Republic of Uruguay, presenting public letters to the Supreme Pontiff.

Sir Minister: When you solemnly presented your credentials, which accredit you as Envoy Extraordinary and Minister Plenipotentiary, Your Excellency, in words overflowing with emotion, paid tribute to the memory of an illustrious person who, precisely in the early months of Our Pontificate, had been sent to Rome, in order to establish new foundations for the official relations between the Holy See and the Oriental Republic of Uruguay. Unfortunately, his stay in the Eternal City was brief, and his recent passing has been the occasion of much sorrow for those who, like Ourselves, still hoped so much for his magnificent intellectual gifts and for the noble sentiments of his soul, for the prosperity of his Fatherland and for the good of the Church of Jesus Christ. Today, we gladly place our trust and esteem in him, who, at such a grave moment in history, has deserved to be entrusted with the continuation of so high an office.

* Delivered on April 23, 1947.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis — Commentarium Officiale

Vuestra Excelencia, con perspicacia aguda, ha señalado justamente el motivo fundamental que el Gobierno de vuestro país invocó ante el Parlamento, para precisar el importante objetivo que entonces se perseguía con la misión del Reverendísimo Señor Doctor Don Joaquín Secco Illa: es decir, colaborar con el centro de la Cristiandad en la obra encaminada al mantenimiento de la paz entre las naciones y al alejamiento del peligro de la guerra, que en aquellos meses amenazaba a la humanidad. El dignísimo representante del Uruguay pudo ver con sus propios ojos, cómo en aquellas

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horas el espíritu de violencia ganaba por la mano al espíritu de justicia, mientras que la voz del Padre de la Cristiandad, llena de advertencias y súplicas, era sofocada por la sed de dominio y por las arrogancias de una ideología, en cuya esencia latía el desprecio de toda ley humana y divina.

Ahora, en cambio, Vuestra Excelencia, como enviado de vuestra nación ante la Santa Sede, podrá ser testigo de un período de transición, amargo y doloroso, en la historia de esta humanidad, que, esforzándose arduamente y luchando contra obstáculos casi insuperables, trata de abrirse paso entre las ruinas amontonadas por la guerra, hasta llegar a ver los primeros albores de un porvenir más prometedor.

En vuestra calidad de profundo conocedor del "Ius gentium", con la experiencia acumulada en varias e importantes Conferencias internacionales y con vuestra larga práctica de los diversos ramos del servicio diplomático, Vuestra Excelencia, mejor que muchos otros, puede pronunciar un diagnóstico seguro sobre esta grave crisis que está atravesando el mundo de la postguerra.

Vuestra profunda comprensión de la vida eclesiástica y de las diversas categorías sociales de un país como el vuestro, en cuya bandera campean la importancia y la ineludible necesidad del factor religioso para la victoria espiritual contra los males de hoy, Nos hace estar ciertos de que tenéis plena conciencia de las premisas y de las condiciones que son necesarias para un incremento, confiado y eficaz, de las relaciones entre la Iglesia y el Estado en vuestra patria.

Precisamente este año se celebra el primer centenario de tales relaciones, unidas de modo entrañable al recuerdo de uno de Nuestros grandes Predecesores, a quien la Providencia, en sus años juveniles, quiso poner en contacto con la gente y con la tierra uruguaya, y en cuyo corazón quedaron para siempre, como eco de una añoranza, aquella paternal benevolencia y aquel vivo interés que continuamente demostró por el desarrollo y el progreso del Estado que nacía, recostado en la orilla izquierda del imponente estuario del Plata.

[*Latin ed. p. 183*]

Acta Pii Pp. XII 183. Nunc, cum Vestra Excellentia, secundum traditionem antiquam, descendat ad Basilican Vaticanam, ut procumbat in geniculisium prope sepulcrum primi Vicarii Iesu Christi, videre poterit, super statuam veterem aeneam Principis Apostolorum, mosaicum cum imagine illius Pontificis, qui solus usque ad illam tempus annos Petri, Pii IX, magnum, amisit; amici magni Uruguaiae, qui, paulo antequam oculos suis ad lucem huius mundi clauderet, propensionem suam ostendit ad accipiendum petitionem Gubernatoris provisionis Republicae, Domini Laurentii Latorre, pro erectione dioecesis Montevidei, "ut aperte pateat," – ita verba Augusti Pontificis – "perfecta sacram civilemque potestatem iungi concordia," ut perfecta concordia, quae sacram et civilis potestatem

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coniungit, manifesta sit; erectio, quae a glorioso Successore eius – Leone XIII – in primis mensibus Pontificatus eius perfici posset. Non hic de multiplicibus et miseris vicissitudinibus quae postea relationes inter Ecclesiam et Civitatem in Uruguaia caracterizarunt, mentemotionem facere debemus. Sed hoc momento, cum omni claritate manifestare volumus – et ut memoriam illius diei autumnalis, cum, post sollemnem Congressum Eucaristiae Internationalis Bonorum Aeris, pedem in terram Uruguaiae posuimus – quod, quantum a nobis dependet, non desistemus ab omni via, ut in circumstantiis temporum nostrorum, perfecta concordia inter has duas potestates, quae ardens desiderium in corde immortalis Pii IX erat, in rem veram convertatur. Omnes populi terrae, belligerantes vel neutrales in ultima guerra, hodie occurunt problematibus et officiis, quae tempora praeterita non cognoverunt. In campo politico, sicut in campo sociali, oeconomico vel spirituali, tensiones et contrastus occurrunt, quae etiam corda optima temperata stupere possunt. Conventiones virorum status non pacem mundo, qui a pugnis confatur, dare poterunt, si omnes, gubernantes et gubernati, fundamenta moralia, quae fundamentum sunt animi sincerae concordiae, non respicient et non habebunt in mentem. Sed conscientia huius necessarii sentimenti fraternitatis et actio eius in propositis et operibus, numquam a fide in Patrem, qui in caelis est, separari poterunt, sine qua omne ordinamentum, quod convivium humanum regulare velit, a quolibet ordine, caritatem suam amitteret. Civitas et institutiones quae resolute ex hoc –

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis — Official Commentary, knowing all its consequences, and that they leave the believing citizens full freedom to apply their religious convictions also in the political, social, educational, and charitable fields, they will have nothing to lose, but rather, from all of this, they will obtain not a little benefit for their internal consistency and for their true advancement. Latin America is still a relatively young continent; but precisely in this youth it possesses a treasure of promises for the future. Therefore, we hope, filled with confidence, that our children of Uruguay will fully understand the gravity of the moment they are experiencing and the special duties that it brings with it; and we are certain that when, one day, the history of this important period of the life of Uruguay is written, it will not fail to read there the importance of the contribution with which its believing children have cooperated to the healthy progress and to the social and ethical development of their homeland, thus becoming worthy of the recognition and gratitude of future generations. With such sincere desires, and while we respond to the fervent wishes of the Most Reverend Lord President of the Republic, and we invoke the best blessings of heaven in favor of all the beloved Uruguayan people, we give you, Lord Minister, our cordial welcome, and we guarantee that, in the exercise of your impor-

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tant mission, you will always find in Us the widest and most benevolent support.

[*Latin ed. p. 185*]

Sacred Roman Rota, 185. ACTS OF THE TRIBUNALS. Sacred Roman Rota. I. Causes which were conducted in the Tribunal of the Sacred Roman Rota in the year 1946, of which the definitive judgment is published only in the dispositive part.

I. MILAN. – CONCERNING POSSESSION AND RIGHTS.

Rota Session: A. Wynen, presiding; G. T. Heard; A. Canestri.

Promoter of Justice: I. Pendola.

Advocates: I. B. Ferrata, D. Lazzarato, for the Barnabite Fathers; C. Bernardini, for the Most Reverend Ordinary of the place.

Doubts:

I. "Whether a possessory action is admissible in this case?" and, to the extent that it is affirmative:

II. "Whether the Barnabite Fathers have the right to retain possession of the goods and quasi-possession of the rights, concerning which in this case."

III. "Whether, besides the possessory action, a petitionary action is admissible in this case?" and, to the extent that it is affirmative:

IV. "Whether the property of the goods, whether real estate or movable property, of the College of St. Joseph in the town of Monza, pertains to the Archbishop of Milan."

Judgment of January 11th:

To I: "Affirmative."

To II: "Negative."

To III: "Affirmative."

To IV: "Negative."

II. NEW YORK. – NULLITY OF MARRIAGE 'ex capite vis et metus' (due to coercion and fear).

Rota Session: G. Heard, presiding; A. Canestri; I. Teodori.

Substitute for the Defender of the Bond: I. Stella.

Advocate by mandate of gratuitous legal aid: P. Rutili.

Doubt: "Whether the nullity of the marriage is established in this case."

Judgment of January 19th: "Affirmative."

III. WARSAW. – NULLITY OF MARRIAGE due to the exclusion of indissolubility.

Rota Session: A. Canestri, presiding; I. Teodori; C. Pecorari.

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Promoter of Justice: I. Pendola.

Substitute for the Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis – Official Commentary of the Advocate: I. B. Ferrata, B. Romano. Question: "Whether, in this case, the nullity of the marriage is established." Decision of January 19th: "Negative."

IV. BERYTEN. MARRIAGES OF THE MARONITES – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotated Panel: F. Roberti, presiding; A. Fidecicchi, F. Brennan. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed for gratuitous assistance: M. D'Alfonso. Question: "Whether, in this case, the nullity of the marriage is established." Decision of January 22nd: "Affirmative."

V. PINEROLEN, or TURIN. – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotated Panel: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Mittiga. Question: "Whether, in this case, the nullity of the marriage is established." Decision of January 22nd: "Affirmative."

VI. PREMISLIEN. – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotated Panel: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed for gratuitous assistance: A. Capalti. Question: "Whether, in this case, the nullity of the marriage is established." Decision of January 23rd: "Affirmative."

VII. N. N. – NULLITY OF MARRIAGE due to the wife's impotence and regarding a dispensation after a ratified marriage. Rotated Panel: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Defender of the Bond: I. Trezzi; R. Bidagor, appointed. Advocate: D. Lazzarato. Questions: I. "Whether, in this case, the nullity of the marriage is established;" and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is ratified but not consummated, in this case." Decision of January 26th: "Negative in both cases."

VIII. N. N. – NULLITY OF MARRIAGE due to the wife's impotence and regarding a dispensation after a ratified marriage. Rotated Panel: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 187*]

The Sacred Roman Rota, 187. Advocate appointed by order of gratuitous patronage: I. A. Ferrari. Doubts: I. "Whether it can be established that a marriage is null, in this case"; and to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated,

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in this case." Sentence of January 30th: Regarding I: "Negative." Regarding II: "Affirmative, but with the condition that the woman is not permitted to enter into new marriages without the consultation of the Apostolic See." IX. N. N. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocates: F. Delia Rocca, H. Graziani. Doubt: "Whether it can be established that a marriage is null, in this case." Sentence of February 2nd: "Negative." X. JANUARY. - NULLITY OF MARRIAGE due to clandestine circumstances. Rotal Court: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by order of gratuitous patronage: H. Napoleoni. Doubt: "Whether it can be established that a marriage is null, in this case." Sentence of February 16th: "Negative." XI. PLACENTINA. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: Th. Ragusa. Doubt: "Whether it can be established that a marriage is null, in this case." Sentence of February 16th: "Negative." XII. MEDIOLANEN. - NULLITY OF MARRIAGE based on the grounds of force and fear, and due to the excluded good of posterity. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: P. M. Lalli. Advocate: R. Romano. Doubt: "Whether it can be established that a marriage is null, in this case." Sentence of March 7th: "Affirmative." XIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis – Official Commentary: R. Romano, for the plaintiff; C. Bernardini, for the defendant. Question: "Does a marriage, in this case, stand as null?" Judgment of March 11th: "Affirmative, but the plaintiff is forbidden from entering into new marriages without the prior consent of the Holy See."

XIV. TURIN. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Panel: I. Teodori, Presiding; C. Pecorari; H. Caiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: I. Limongelli. Question: "Does a marriage, in this case, stand as null?" Judgment of March 18th: "Affirmative."

XV. TURIN. – NULLITY OF MARRIAGE due to simulated consent, coercion and fear, and abduction. Rotalian Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate: Th. Ragusa. Question: "Does a marriage, in this case, stand as null?" Judgment of March 18th: "Negative."

XVI. VILNA. – NULLITY OF MARRIAGE based on coercion and fear.

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Rotalian Panel: A. Jullien, Dean, Presiding; A. Wynen; G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: C. Da Silva. Question: "Should the Rotalian judgment of January 15th, 1942, be confirmed, or overturned, in this case?" Judgment of March 23rd: "It is to be confirmed, and therefore, the marriage is declared null in this case."

XVII. AESERNIA. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Panel: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocates: C. Pacelli; C. Bernardini. Question: "Should the Rotalian judgment of June 6th, 1945, be confirmed, or overturned, in this case?" Judgment of March 26th: "It is to be confirmed, and therefore, the marriage is declared null in this case."

XVIII. AQUEN. – NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotalian Panel: A. Wynen, Presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Question: "Does a marriage, in this case, stand as null?"

[*Latin ed. p. 189*]

The Sacred Roman Rota, Sentence of March 28th: "Affirmative, it is forbidden to a woman to enter into other marriage unless she has declared before the Ordinary of the place, under oath, that she will enter into the marriage according to divine and ecclesiastical laws." Regarding the matters of force and fear. Rotal Session: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: H. Graziani. Doubts: "Does the nullity of the marriage exist in this case?" And, negatively: "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case?" Sentence of March 30th: To I: "Negatively." To II: "Affirmative." XIX. CLOGHERIEN. - NULLITY OF MARRIAGE. XX. VERULANA. - NULLITY OF MARRIAGE regarding the matters of force and fear. Rotal Session: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Appointed Defender of the Bond: V. Caselli. Advocates: P. Fedele; R. Romano. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 1st: "Negatively." XXI. ROMANA. - NULLITY OF MARRIAGE regarding the matters of force and fear. Rotal Session: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Spinelli. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 11th: "Affirmative." N. N. - NULLITY OF MARRIAGE due to simulated consent and due to the exclusion of a good issue. Rotal Session: A. Wynen, presiding; G. Heard; A. Canestri. Appointed Defender of the Bond: G. Oesterle. Advocate: R. Romano. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 13th: "Affirmative, it is forbidden to a man to enter into other marriage unless he has declared

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before the Ordinary of the place, under oath, that he will enter into new marriage with a right intention, as is fitting for Christian men." XXII. N. N. - NULLITY OF MARRIAGE due to simulated consent, due to the exclusion of the sacrament and of a good issue. Rotal Session: A. Canestri, presiding; I. Teodori; C. Pecorari. XXIII.

[*Latin ed. p. 190*]

Acts of the Apostolic See – Official Commentary 190. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Does the marriage lack validity in this case?" Judgment of April 16: "Affirmative, forbidding the parties from entering into further marriages without the prior consultation of the Apostolic See."

XXIV. CARTHAGE. – Nullity of marriage based on coercion and fear. Rotational Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Question: "Does the marriage lack validity in this case?" Judgment of April 16: "Negative."

XXV. ROME. – Nullity of marriage based on coercion and fear. Rotational Panel: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocates appointed for gratuitous assistance: G. Felici, for the plaintiff; I. Spinelli, for the defendant. Question: "Does the marriage lack validity in this case?" Judgment of April 16: "Affirmative."

N. N. – Nullity of marriage due to lack of consent, due to the exclusion of indissolubility, due to a condition imposed, due to the wife's impotence. Rotational Panel: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: G. Cesterie. Advocate appointed for gratuitous assistance: A. D'Alessandri. Questions: I. "Does the marriage lack validity in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy Father regarding a dispensation from a marriage that is valid but not consummated, in this case?" Judgment of April 27: "Negative in both cases."

XXVI. ROME. – Nullity of marriage due to an impediment of the law. Rotational Panel: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Question: "Does the marriage lack validity in this case?" Judgment of April 29: "Affirmative."

XXVIII. ROME. – Nullity of marriage based on coercion and fear. Rotational Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

[*Latin ed. p. 191*]

Sacred Roman Tribunal of Matrimonial Causes: Appointed Defender of the Bond: O. Bejan. Advocates: A. Mittiga, C. Bernardini. Question: "Whether, in this case, there exists a nullity of marriage." Judgment of

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April 30th: "Negative."

XXIX. ASCULANA IN PICENO. - Nullity of marriage due to coercion and fear. Rotarian Session: H. Caiazzo, Presiding, A. Fidecicchi, Assisting, F. Brennan. Appointed Defender of the Bond: V. Caselli. Advocate appointed through free legal aid: L. Iacobelli. Question: "Whether, in this case, there exists a nullity of marriage." Judgment of May 4th: "Negative."

XXX. ROMANA. - Nullity of marriage due to impediment of a crime. Rotarian Session: A. Jullien, Dean, Presiding, F. Brennan, Assisting, D. Staffa. Appointed Promoter of Justice: I. Stella. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: Th. Ragusa. Question: "Whether the Rotarian judgment of July 26, 1945, should be confirmed or overturned, in this case." Judgment of May 4th: "It is to be confirmed, and therefore, there exists a nullity of marriage, in this case."

XXXI. PANORMITANA - Nullity of marriage due to a condition imposed, due to simulated consent. Rotarian Session: A. Canestri, Presiding, I. Teodori, Assisting, C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Whether, in this case, there exists a nullity of marriage." Judgment of May 17th: "Negative."

XXXII. N. N. - Nullity of marriage due to the exclusion of the good of the sacrament and the good of procreation, and of a dispensation concerning a ratified marriage. Rotarian Session: A. Jullien, Dean, Presiding, A. Wynen, Assisting, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate: M. Mantovani. Questions: I. "Whether, in this case, there exists a nullity of marriage"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is ratified but not consummated, in this case." Judgment of May 29th: "Negative in both cases."

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis — Commentarium Officiale XXXIII. RHEGINEN. - Concerning the NULLITY of a MARRIAGE, due to a lack of free consent. Turnus Rotalis: C. Pecorari, presiding; Ponens, H. Caiazzo, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of gratuitous assistance: M. D'Alfonso. Question: "Whether, in this case, the NULLITY of the MARRIAGE is established." Judgment of June 5th: "Negative."

XXXIV. KATOVICEN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of coercion and fear. Turnus Rotalis: A. Jullien, presiding; Decanus, Ponens, A. Wynen, G. Heard. Appointed Defender of the Bond: I. Casoria. Advocate appointed under the mandate of gratuitous assistance: Q. Felici. Question: "Whether the judgment of the Turnus Rotalis of April 15th, 1944, should be confirmed or overturned, in this case." Judgment of June 5th: "It is to be confirmed; therefore, the NULLITY

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of the MARRIAGE is not established, in this case."

XXXV. ROMANA - Concerning the NULLITY of a MARRIAGE, based on the grounds of coercion and fear, and due to ignorance of the nature of MARRIAGE. Turnus Rotalis: I. Teodori, presiding; Ponens, C. Pecorari, H. Gaiazzo. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed under the mandate of gratuitous assistance: G. Felici. Question: "Whether, in this case, the NULLITY of the MARRIAGE is established." Judgment of June 17th: "Negative."

XXXVI. ROMANA - Concerning the NULLITY of a MARRIAGE, due to a lack of free consent. Turnus Rotalis: G. Heard, presiding; Ponens, A. Fidecicchi, F. Brennan. Appointed Defender of the Bond: R. Bidagor. Advocates: C. Bernardini, for the plaintiff; C. Corsanego, for the defendant. Question: "Whether, in this case, the NULLITY of the MARRIAGE is established." Judgment of July 13th: "Negative."

XXXVII. ROMANA - Concerning the NULLITY of a MARRIAGE, based on the grounds of coercion and fear. Turnus Rotalis: H. Caiazzo, presiding; Ponens, A. Fidecicchi, F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of gratuitous assistance: JT. Cartoni. Question: "Whether, in this case, the NULLITY of the MARRIAGE is established." Judgment of July 13th: "Negative."

XXXVIII. FLORENTINA - Concerning the NULLITY of a MARRIAGE, based on the grounds of coercion and fear. Turnus Rotalis: A. Fidecicchi, presiding; Ponens, F. Brennan, D. Staffa. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 193*]

1S3. Sacred Roman Rota: Advocates: A. Catelani, R. Romano. Question: "Whether, in this case, the nullity of the marriage is established." Judgment of July 16th: "Affirmative."

XXXIX. FLORENTINA - Nullity of marriage due to lack of consent. Rotal Court: A. Jullien, Dean, presiding; G. Heard, D. Staffa. Defender of the bond appointed: P. M. Lalli. Advocate appointed by mandate of free legal aid: I. Torre. Question: "Whether the judgment of the Rotal Court of June 16, 1945, should be confirmed or annulled, in this case." Judgment of July 16th: "It is to be confirmed, and therefore, the nullity of the marriage is established, in this case."

XL. TURIN - Nullity of marriage due to a condition contrary to the good of the offspring. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the bond appointed: F. Romita. Advocate appointed by mandate of free legal aid: C. Da Silva. Question: "Whether the judgment of the Rotal Court of February 26, 1945, should be confirmed or annulled, in this case." Judgment of July 16th: "It is to be confirmed, and therefore, the nullity of the marriage does not hold, in this case."

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XLI. SUTRINA - Nullity of marriage based on the grounds of violence and fear. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the bond appointed: P. M. Lalli. Advocate appointed by mandate of free legal aid: L. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Judgment of July 20th: "Affirmative."

XLII. NEW YORK - Nullity of marriage due to impediment of consanguinity. Rotal Court: A. Jullien, Dean; A. Fidecicchi, F. Brennan, presiding. Substitute for the Defender of the bond: A. Del Corpo. Advocate appointed by mandate of free legal aid: Th. Ragusa. Question: "Whether, in this case, the nullity of the marriage is established." Judgment of July 20th: "Affirmative."

XLIII. N. N. - Nullity of marriage due to the impotence of the man, and concerning a dispensation already granted. Rotal Court: C. Pecorari, presiding; H. Caiazzo, A. Fidecicchi. 14 - ACTA, vol. XIV, n. 6. — 13-5-947.

[*Latin ed. p. 194*]

I. "Whether the nullity of the marriage is established in this case"; and II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." The judgment of October 9th: Regarding I, "Negative." Regarding II, "Affirmative, but with the prohibition that the husband not proceed to other marriages without the consent of the Holy See." XLIV. TURIN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Royal Court: A. Jullien, Dean, presiding; A. Wynen, D. Staffa. Promoter of Justice: I. Pendola. Defender of the Bond: I. M. Casoria. Advocates: I. B. Ferrata, O. Bernardini. Question: "Whether the judgment of the Royal Court of April 23, 1942, should be confirmed or overturned in this case." The judgment of October 16th: "It is to be overturned, and therefore, the nullity of the marriage is established in this case." XLV. ROME - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: A. Wynen, F. Brennan, presiding; D. Staffa. Defender of the Bond: A. Schönegger. Advocates: F. Della Rocca, H. Oraziani. Question: "Whether the nullity of the marriage is established in this case." The judgment of October 21st: "Negative." XLVI. ROME - NULLITY OF MARRIAGE due to impediment, coercion, and fear. Royal Court: I. Teodori, presiding; C. Pecorari, H. Oaziazzo. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous assistance: F. Liuzzi. Question: "Whether the nullity of the marriage is established in this case." The judgment of October 24th: "Affirmative." XLVII. CHICAGO - NULLITY OF MARRIAGE due to a condition imposed and the exclusion of the good of procreation, and regarding a dispensation concerning a marriage that is valid. Royal Court: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Defender of the Bond: A. a Langasco. Advocate by mandate of gratuitous assistance: C. Da Silva. Questions: I. "Whether the nullity of the marriage is established in

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this case"; and

[*Latin ed. p. 195*]

Sacred Roman Decrees, numbered 195 through 199, inclusive:

II. "Whether a dispensation should be granted by the Most Holy [See] concerning a marriage that is valid but not consummated, in this case."

Decision of October 30th: Regarding I: "Affirmative." Regarding II: "As provided in the first [decree]."

XLVIII. MUTILEN. – Nullity of marriage due to force and fear.

Rota of Turnus: O. Pecorari, presiding; H. Caiazzo, A. Fidecicchi.

Defender of the Bond appointed: G. Oesterle.

Advocate appointed by the office of gratuitous legal aid: A. Marroncello.

Doubt: "Whether the nullity of the marriage is established in this case."

Decision of November 6th: "Affirmative."

XLIX. N. N. – Nullity of marriage due to the impotence of the man.

Rota of Turnus: A. Canestri, presiding; I. Teodori, C. Pecorari.

Defender of the Bond appointed: I. Calvi.

Advocate appointed by the office of gratuitous legal aid: F. Cartoni.

Doubt: "Whether the nullity of the marriage is established in this case."

Decision of November 8th: "Negative."

L. N. N. – Nullity of marriage due to force and fear, and also due to simulated consent.

Rota of Turnus: A. Canestri, presiding; I. Teodori, C. Pecorari.

Substitute Defender of the Bond: I. Stella.

Advocate appointed by the office of gratuitous legal aid: H. Napoleoni.

Doubt: "Whether the nullity of the marriage is established in this case."

Decision of November 8th: "Negative."

LI. BABYLONEN. SYRORUM – Nullity of marriage due to force and fear.

Rota of Turnus: G. Heard, presiding; A. Canestri, I. Teodori.

Defender of the Bond appointed: C. Da Silva.

Advocate appointed by the office of gratuitous legal aid: C. Bernardini.

Doubt: "Whether the nullity of the marriage is established in this case."

Decision of November 9th: "Affirmative."

LII. ROMANA – Nullity of marriage due to force and fear, and also due to simulated consent, and concerning a dispensation regarding a marriage that is valid.

Rota of Turnus: A. Jullien, Dean; A. Wynen, presiding; D. Staffa.

Promoter of Justice: I. Pendola.

Defender of the Bond: I. Trezzi.

Advocates: I. Torre, Th. Ragusa, for the plaintiff; A. Mittiga, for the de-

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fendant.

[*Latin ed. p. 196*]

196. Acta Apostolicae Sedis – Commentarium Officiale.

Question: "Whether the Roman judgment of June 19, 1943, should be confirmed or rejected in this case."

Judgment of November 16: "It is to be confirmed as regards the nullity of the marriage, and rejected as regards the dispensation to be sought from the Most Holy [See], that is to say, it is not established that there is a nullity of the marriage, but counsel is to be given to the Most Holy [See] regarding a dispensation concerning the valid and unconsummated marriage, in this case, forbidding the man from entering into other marriages without the consultation of the Holy See."

I. ROMA – NULLITY OF MARRIAGE based on coercion and fear.

Roman Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

Substitute Defender of the Bond: I. Stella.

Advocate appointed for gratuitous assistance: F. Bersani.

Question: "Whether the Roman judgment of May 26, 1945, should be confirmed or rejected in this case."

Judgment of November 19: "It is to be confirmed, or it is established that there is a nullity of the marriage, in this case."

II. MONTIS REGALIS IN PEDEMONTE – NULLITY OF MARRIAGE based on coercion and fear.

Tribunal: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi.

Appointed Defender of the Bond: P. Palazzini.

Advocate appointed for gratuitous assistance: A. D'Alessandri.

Question: "Whether it is established that there is a nullity of the marriage, in this case."

Judgment of November 23: "Affirmative."

III. EPOREDIEN – NULLITY OF MARRIAGE based on coercion and fear.

Tribunal: I. Teodòri, presiding; C. Pecorari; C. Caiazzo.

Appointed Defender of the Bond: P. Tocanel.

Advocates: I. B. Nicola; H. Napoleoni.

Question: "Whether it is established that there is a nullity of the marriage, in this case."

Judgment of November 23: "Negative."

IV. FLORENTINA – NULLITY OF MARRIAGE due to the excluded good of procreation, due to coercion and fear.

Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan.

Substitute Defender of the Bond: I. Stella.

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Advocate: R. Romano.

Question: "Whether it is established that there is a nullity of the marriage, in this case."

Judgment of November 27: "Affirmative."

[*Latin ed. p. 197*]

Sacra Romana Rota, 197, LVII, N. N. – Concerning the NULLITY of a MARRIAGE due to the impotence of the man and a DISPENSATION concerning a VALID marriage. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed under gratuitous patronage: D. Lazzarato. Doubts: I. "Whether the Rotal judgment of March 7, 1945, should be confirmed or annulled in this case"; and, if negatively, II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a valid and unconsummated marriage in this case." Judgment of November 30: Regarding I. "It should be annulled, and therefore it is established that the marriage is null in this case." Regarding II. "Provision is made in the first [point]."

LVIII. FLORENTINA – Concerning the NULLITY of a MARRIAGE due to the aversion of the woman. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: A. Catelani, R. Romano. Doubt: "Whether the Rotal judgment of June 20, 1944, should be confirmed or annulled in this case." Judgment of December 7: "It should be confirmed, and therefore it is established that the marriage is null in this case."

LIX. MEDIOLANEN – Concerning the NULLITY of a MARRIAGE based on the grounds of force and fear. Rotal Court: A. Jullien, Dean, presiding; F. Brennan, D. Staffa. Promoter of Justice: I. Pendola. Appointed Defender of the Bond: P. Palazzini. Advocate: R. Romano. Doubt: "Whether the Rotal judgment of March 7, 1946, should be confirmed or annulled in this case." Judgment of December 7: "It should be confirmed, that is to say, it is established that the marriage is null in this case."

LX. SOUTHWARCEN – Concerning the NULLITY of a MARRIAGE due to the impotence of the woman and a DISPENSATION concerning a VALID marriage. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romano. Doubts: I. "Whether it is established that the marriage is null in this case"; and, if negatively, II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a valid and unconsummated marriage in this case."

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis – Official Commentary – Decision of December 12th: "Regarding I. ((Negative)). Regarding II. "Affirmative." LXI. N. N. – NULLITY OF MARRIAGE due to the impotence of the man and a

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dispensation concerning a valid marriage. Rotational Panel: O. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: O. Bejan. Advocate: Th. Ragusa. Doubts: I. "Does the nullity of the marriage exist, in this case?" and to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Decision of December 18th: "Negative regarding both." LXII. AGRIGENTO – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Doubt: "Does the nullity of the marriage exist, in this case?" Decision of December 19th: "Affirmative." LXIII. KIELCE – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate: M. Strojny. Doubt: "Does the nullity of the marriage exist, in this case?" Decision of December 21st: "Affirmative." II. Cases which were concluded in the same year, 1946, or which, without a definitive judgment, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. I. BASEL – Nullity of marriage, due to coercion or fear, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been initiated for over a year, the Reverend Father Doctor, presiding, declares the appeal to be abandoned and orders that the records of the case be placed in the archive. II. PISA – Nullity of marriage, due to the lack of affection of the woman, before the Reverend Father Doctor Henry Caiazzo.

[*Latin ed. p. 199*]

Sacra Romana Rota, 199. When, for a year or longer, no judicial act has been performed, the Reverend Prelate, by decree of January 2nd, declares the case abandoned and orders the records of the case to be placed in the archive.

III. PARISIAN. Concerning the nullity of a marriage, due to force or fear, before the Reverend Prelate Caesar Pecorari. When, within the time established by law, no procedural act has been performed, the Reverend Prelate, by decree of January 15th, declares the claim of the plaintiff abandoned and orders the records of the case to be placed in the archive.

IV. DREPANEN. Concerning the nullity of a marriage, due to force or fear, before the Most Reverend Prelate Andrea Julliën, Dean. When, for a year or longer, no procedural act has been performed, the Most Reverend Prelate, Dean, by decree of January 19th, declares the appeal abandoned and orders the records of the case to be placed in the archive.

V. ROMANA. Concerning the nullity of a marriage, due to force or fear, before the Most Reverend Prelate Andrea Jullien, Dean. When, for a year or longer, no procedural act has been performed, the Most Reverend Prelate, Dean, by decree of January 23rd, declares the appeal abandoned, and or-

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ders the records of the case to be placed in the archive.

VI. IANUEN. Concerning the nullity of a marriage, due to lack of consent, before the Most Reverend Prelate Andrea Jullien, Dean. When, for a year or longer, no procedural act has been performed, the Most Reverend Prelate, Dean, by decree of January 23rd, declares the appeal interposed to be abandoned, and orders the records to be placed in the archive.

VII. LAURETANA. Concerning the nullity of a marriage, due to lack of consent, before the Most Reverend Prelate Andrea Jullien, Dean. When, for a year or longer, no procedural act has been performed, the Most Reverend Prelate, Dean, by decree of January 23rd, declares the appeal abandoned, and orders the records to be placed in the archive.

VIII. MEDIOLANEN. Concerning the nullity of a marriage, due to force or fear, before the Reverend Prelate Caesar Pecorari. When, within the terms established by law, the plaintiff has not pursued an appeal from the sentence of the Tribunal of Ianuensis, of February 12, 1942, the Reverend Prelate, by decree of February 4th, declares the appeal abandoned, and orders the records to be placed in the archive.

IX. UTINEN. Concerning the nullity of a marriage, due to the woman's lack of affection, before the Reverend Prelate Francisco Roberti.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis — Commentarium Officiale. With due regard to the notification of the advocate for the acting party, the Reverend Father Ponens, by decree of February 4th, orders that the proceedings be placed in the archive, provided that the advocate has a special mandate. X. ROMA – Regarding the nullity of a marriage, due to force or fear, before the Reverend Father Francis. If no procedural act has been filed for a year or more, the Reverend Father Ponens, by decree of February 4th, declares the proceedings terminated and orders that the records be placed in the archive. XI. ROMA – Regarding the nullity of a marriage, due to force or fear, and due to the simulation of consent, before the Reverend Father Francis. If no procedural act has been filed for a year, the Reverend Father Ponens, by decree of February 4th, declares the appeal abandoned, and orders that the records of the case be placed in the archive. XII. KATOVICEN – Regarding the nullity of a marriage, due to force or fear and due to the simulation of consent, before the Reverend Father Francis. If more than two years have elapsed without any procedural act being filed, the Reverend Father Ponens, by decree of February 9th, declares the appeal abandoned, and orders that the records be placed in the archive. XIII. MASSANA – Regarding the nullity of a marriage, due to force or fear, before the Reverend Father John. If no procedural act has been filed for two years or more, the Reverend Father Ponens, by decree of February 9th, declares the appeal abandoned, and orders that the records of the case be placed in the archive. XIV. AGRIEN – Regarding the nullity of a marriage, due to force or fear,

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before the Reverend Father John. If, from the legally prescribed time, no procedural act has been filed to pursue the appeal, the Reverend Father Ponens, by decree of February 9th, declares the same appeal abandoned, and orders that the records of the case be placed in the archive. XV. MOLINEN – Regarding the nullity of a marriage, due to the excluded good of posterity, before the Reverend Father John. If more than four years have elapsed without any procedural act being filed, the Reverend Father Ponens, by decree of February 9th, declares the appeal abandoned, and orders that the records be placed in the archive. XVI. VILNEN – Regarding the nullity of a marriage, due to force or fear, before the Reverend Father John.

[*Latin ed. p. 201*]

The Sacred Roman Rota:

I. With more than five years having passed without any procedural act being taken, the Reverend Doctor Ponens, by decree of February 9th, declares the appeal abandoned, and orders that the records of the case be placed in the archive.

II. ROMA - Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Doctor Francis Robert. Since no procedural act has been taken for a year or more, the Reverend Doctor Ponens, by decree of February 18th, declares the proceedings terminated, and orders that the records of the case be placed in the archive.

III. NERITONEN - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Doctor Francis Robert. Since no procedural act has been taken for two years or more, the Reverend Doctor Ponens, by decree of March 4th, declares the petition terminated, and therefore orders that the records be placed in the archive.

IV. FLORENTINA - Regarding the nullity of a marriage, due to coercion or fear, before William Heard. Since no procedural act has been taken for a year or more, the Reverend Doctor Ponens, by decree of March 7th, declares the case abandoned, and orders that the records be placed in the archive.

V. BONONIA - Regarding the nullity of a marriage, due to the husband's impotence and due to a lack of consent, before the Most Reverend Doctor Andrea Jullien, Dean. Considering the death of the plaintiff, the Most Reverend Doctor Dean, by decree of March 9th, orders that the records be placed in the archive.

VI. Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Reverend Doctor Cesare Pecorari. Since no procedural act has been taken for several years, the Reverend Doctor Ponens, by decree of March 11th, declares the petition terminated, and orders that the records be placed in the archive.

VII. PARIS -

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VIII. RHEMEN - Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Doctor Cesare Pecorari. Since no procedural act has been taken within the proper time, the Reverend Doctor Ponens, by decree of March 11th, declares the petition terminated, and orders that the records be placed in the archive.

IX. VALENTINA - Regarding a separation, before the Reverend Doctor Cesare Pecorari. Since no procedural act has been taken for more than two years, the Reverend Doctor Ponens, by decree of March 11th, declares the petition terminated, and orders that the records be placed in the archive.

[*Latin ed. p. 202*]

Acta Apostolicae Sedis — Commentarium Officiale XXIV. MAZARIEN. Concerning the nullity of a marriage, due to a lack of consent, before the Most Reverend Father Arcturus Wynen. Since both parties renounced the prosecution of the cause, the Most Reverend Father Ponens, by decree of March 13th, declared the cause to be finished, and ordered the records to be placed in the archive.

XXV. PARISIEN. Concerning the nullity of a marriage, due to clandestine circumstances and an impediment of consanguinity, before the Most Reverend Father Arcturus Wynen. Since the defendant party reached the appointed deadline, and since the plaintiff party does not wish to pursue the cause, the Most Reverend Father Ponens, by decree of March 13th, declared the cause to be finished, and ordered the records to be placed in the archive.

XXVI. SALUTIARUM. Concerning rights, before the Most Reverend Father Caesare Pecorari. The Most Reverend Father Ponens, by decree of March 16th, declared the cause to be finished due to the death of the plaintiff, and ordered the records to be placed in the archive.

XXVII. FLORENTINA. Concerning the nullity of a marriage, due to the impotence of the husband, before the Most Reverend Father Arcturus Wynen. Since the plaintiff party renounced the prosecution of the cause, and since the other party demonstrated that it has no interest in the prosecution of the cause, the Most Reverend Father Ponens, by decree of March 18th, declared the cause to be finished, and ordered the records to be placed in the archive.

Concerning the nullity of a marriage, due to the impotence of the husband, before the Most Reverend Father Caesare Pecorari. Since the plaintiff died, and the defendant party has no interest in the prosecution of the cause, the Most Reverend Father Ponens, by decree of March 20th, declared the cause to be finished, and ordered the records to be placed in the archive.

XXVIII. CORCAGIEN.

XXIX. FLORENTINA. Concerning the nullity of a marriage, concerning

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incidents, before the Most Reverend Father Augusto Fidecicchi. Since no procedural act was held, the Most Reverend Father Ponens, by decree of April, ordered the records of the cause to be placed in the archive.

XXX. FLORENTINA. Concerning the nullity of a marriage, due to force or fear, before the Most Reverend Father Arcturus Wynen. Since the defendant party reached the appointed deadline, and since the plaintiff party does not wish to pursue the cause, the Most Reverend Father Ponens, by decree of April 10th, declared the cause to be finished, and ordered the records to be placed in the archive.

Concerning the nullity of a marriage, due to a condition contrary to indissolubility, before the Most Reverend Father Augusto Fidecicchi.

XXXI. COLONIEN.

[*Latin ed. p. 203*]

Sacra Romana Rota 203. When the highest court has reached its conclusion, the Reverend Father Ponens, by decree of April 24th, declared the case to be concluded, and ordered the records to be placed in the archive.

XXXII. Vicariate Apostolic of Dania. Concerning the nullity of a marriage, upon the rejection of a petition, before the Reverend Father Albert Canestri. Since no judicial act was issued within the time prescribed by law, the Reverend Father Ponens, by decree of May 1st, declared the appeal interposed to be abandoned, and ordered the records to be placed in the archive.

XXXIII. Romana. Concerning the nullity of a marriage, due to clandestine circumstances, before the Reverend Father Arcturo Wynen. Since the plaintiff has renounced the prosecution of the cause, and the husband, of unknown domicile, cannot be questioned, and does not himself wish to pursue the cause, the Reverend Father Ponens, by decree of May 18th, declared the cause to be concluded, and ordered the records to be placed in the archive.

XXXIV. Leodium. Concerning the nullity of a marriage, due to coercion or fear, before the Reverend Father Albert Canestri. Since no judicial act was presented within the prescribed time, the Reverend Father Ponens, by decree of May 25th, declared the cause to be abandoned, and ordered the records to be placed in the archive.

XXXV. Lycien. Concerning the nullity of a marriage, pertaining to an incident, before the Reverend Father Ioanne Teodori. Since the plaintiff has reconciled with the opposing party, the Reverend Father Ponens, by decree of May 27th, ordered the records to be placed in the archive.

XXXVI. Taurinen. Concerning the nullity of a marriage, due to the exclusion of the good of posterity, before the Reverend Father Ioanne Teodori.

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Since the plaintiff has not paid the expenses of the previous proceeding within the prescribed period of two months, the Reverend Father Ponens, by decree of May 27th, ordered the records to be placed in the archive.

XXXVII. Status Civitatis Vaticanae. Concerning penalties, before the Reverend Father Ioanne Teodori. Since no judicial act has been presented for a year or more, the Reverend Father Ponens, by decree of May 27th, declared the appeal to be abandoned, and ordered the records to be placed in the archive.

XXXVIII. Quebecen. Concerning rights, before the Reverend Father Caesare Pecorari. The Reverend Father Ponens, by decree of June 3rd, admitted the plaintiff's renunciation, ordering that the records pertaining to the cause, which is not yet concluded, be placed in the archive.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis – Official Commentary, Volume XXXIX.

ROMANA – Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Father Doctor Albert Canestri. Since no procedural act was filed within the time prescribed by law, the Reverend Father Doctor, by decree of June 6th, declared the appeal abandoned, and ordered the records of the case to be placed in the archive.

XL. MANTUA or JANUA – Regarding the nullity of a marriage, due to the wife's impotence, before the Reverend Father Doctor Albert Canestri. Since no procedural act was filed within the time prescribed by law, the Reverend Father Doctor, by decree of June 6th, declared the appeal abandoned, and ordered the records to be placed in the archive.

XLI. JANUA – Regarding property matters, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year and more, the Most Reverend Father Dean, by decree of June 26th, declared the case abandoned, and ordered the records to be placed in the archive.

XLII. MATRITEN – Regarding a pious foundation, concerning a dispute concluded and regarding jurisdiction, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed within the time prescribed by law, the Most Reverend Father Dean, by decree of June 26th, declared the case concluded, and ordered the records to be placed in the archive.

XLIII. SMYRNA – Regarding the nullity of a marriage, due to error and a lack of consent, before the Reverend Father Doctor Cesare Pecorari. Since no procedural act, which would remove a legitimate impediment, was filed for two years and more, the Reverend Father Doctor, by decree of July 2nd, declared the request concluded, and ordered the records to be placed in the archive.

XLV. ROMANA – Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Father Henry Caiazzo. Since no judicial act

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was filed for a year and more, the Reverend Father, by decree of July 4th, declared the request concluded, and ordered the records to be placed in the archive.

XLV. WESTMINSTER – Regarding the nullity of a marriage, due to an impediment to the bond, before the Reverend Father William Heard. Since no procedural act was filed for a year, the Reverend Father, by decree of July 4th, declared the appeal abandoned, and ordered the records of the case to be placed in the archive.

[*Latin ed. p. 205*]

Sacra Bomana Bota, 205, XLV, I. PARIS. – Concerning the nullity of a marriage, on account of the excluded good of procreation, before the Most Reverend Father William Heard. Since no procedural act has been presented for more than one year, the Most Reverend Father Ponens, by decree of July 4th, declares the appeal abandoned, and orders that the records of the case be placed in the archives. XLVII. NAPLES. – Concerning the nullity of a marriage, on account of coercion or fear, before the Most Reverend Father William Heard. Since no procedural act has been presented for one year, the Most Reverend Father Ponens, by decree of July 4th, declares the appeal abandoned, and orders that the records be placed in the archives. XLVIII. VITERBO. – Concerning the nullity of a marriage, on account of the husband's impotence, before the Most Reverend Father William Heard. Since no procedural act has been presented for one year, the Most Reverend Father Ponens, by decree of July 4th, declares the appeal abandoned, and orders that the records be placed in the archives. XLIX. SAVONA. – Concerning the nullity of a marriage, on account of a condition imposed, before the Most Reverend Father William Heard. Since no procedural act has been presented for one year, the Most Reverend Father Ponens, by decree of July 4th, declares the appeal abandoned, and orders that the records be placed in the archives. L. CALVI. – Concerning a matter of dispute, before the Most Reverend Father William Heard. Since no procedural act has been presented for one year, the Most Reverend Father Ponens, by decree of July 4th, declares the appeal abandoned, and orders that the records be placed in the archives. LI. NAPLES. – Concerning the nullity of a marriage, on account of coercion or fear, before the Most Reverend Father Henry Caiazzo. Since no procedural act has been presented for more than one year, the Most Reverend Father Ponens, by decree of July 26th, declares the petition to be closed, and orders that the records of the case be placed in the archives. LII. SYRACUSE. – Concerning the nullity of a marriage, on account of coercion or fear, before the Most Reverend Father Henry Caiazzo. Since no procedural act has been presented for more than one year, the Most Reverend Father Ponens, by decree of July 27th, declares the petition to be closed, and orders that the records of the case be placed in the archives. LIII. JANUA. – Concerning the nullity of a marriage, on account

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of the woman's aversion and on account of coercion or fear, before the Most Reverend Father Caesar Pecorari.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary. Since no procedural act had been performed within the time established by law, the Reverend Father Prefect, by decree of September 28th, declared the petition closed, and ordered the records to be placed in the archive.

TRIESTE - Regarding the nullity of a contract, before the Reverend Father Albert Canestri. Since the hearing had reached its conclusion, the Reverend Father Prefect, by decree of October 8th, declared the case closed, and ordered the records to be placed in the archive.

Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Reverend Father Arcturo Wynen. Since the plaintiff had renounced the appeal, the Reverend Father Prefect, by decree of October 26th, declared the appeal abandoned, and therefore ordered the records of the case to be placed in the archive.

VALENCIA -

ZAGREB. - Regarding a separation, before the Reverend Father William Heard. Considering the renunciation of the appealing party, the Reverend Father Prefect, by decree of November 9th, declared the petition to be concluded, and that the judgment of the second instance had passed into finality.

PLATIEN. - Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Father Henry Caiazzo. Since no procedural act had been performed within the time established by law, the Reverend Father Prefect, by decree of November 9th, declared the petition closed, and ordered the records of the case to be placed in the archive.

ALGERIA. - Regarding the nullity of a marriage, due to coercion or fear, before the Reverend Father Henry Caiazzo. Since, for two years and more, no procedural act had been performed, the Reverend Father Prefect, by decree of November 22nd, declared the case closed, and ordered the records of the case to be placed in the archive.

WARSAW. - Regarding a separation, before the Reverend Father Henry Caiazzo. Considering the response of the Curia, the Reverend Father Prefect, by decree of November 23rd, declared that the spouses had renounced the case, and ordered the records to be placed in the archive.

GRANADA. - Regarding a separation, before the Reverend Father Henry Caiazzo. After the time established by law had elapsed, the Reverend Father Prefect, by decree of December 9th, ordered that the judgment of the first instance be demanded for execution, and ordered the records of the

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case to be placed in the archive.

[*Latin ed. p. 207*]

Sacra Romana Rota 207 LXI. COLOCEN, concerning the nullity of marriage, before the Most Reverend Doctor John Teodori. Having granted the requested remedy in accordance with the aforementioned judgments, the Most Reverend Lord, by decree of December 16th, orders that the records of the case be placed in the archive.

LXII. VARSAVIEN, concerning rights, before the Most Reverend Doctor John Teodori. Since the appointed deadline has passed, the Most Reverend Lord, by decree of December 16th, orders that the records of the case be placed in the archive.

LXIII. MEDIOLANEN, concerning the nullity of marriage, due to the husband's impotence, before the Most Reverend William Heard. Since no procedural act has been performed for a year, the Most Reverend Lord, by decree of December 19th, declares the appeal abandoned, and orders that the records be placed in the archive.

LXIV. IANUEN, concerning the nullity of marriage, due to the exclusion of the good of posterity, before the Most Reverend William Heard. Since no procedural act has been performed for a year or more, the Most Reverend Lord, by decree of December 19th, declares the appeal abandoned, and orders that the records be placed in the archive.

LXV. VARSAVIEN, concerning the nullity of marriage, due to force or fear, before the Most Reverend Albert Canestri. Since no procedural act has been performed within the time prescribed by law, the Most Reverend Lord, by decree of December 19th, declares the case abandoned, and orders that the records be placed in the archive.

LXVI. VARSAVIEN, concerning the nullity of marriage, due to the impediment of clandestine marriage, before the Most Reverend Albert Canestri. Since no procedural act has been performed within the time prescribed by law, the Most Reverend Lord, by decree of December 19th, declares the case abandoned, and orders that the records be placed in the archive.

LXVII. VARSAVIEN, concerning the nullity of marriage, due to the exclusion of the good of posterity, before the Most Reverend Albert Canestri. Since no procedural act has been performed within the time prescribed by law, the Most Reverend Lord, by decree of December 19th, declares the case to be finished, and orders that the records be placed in the archive.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA. Wednesday, April 23, 1947, the Holy Father received in a solemn Audience His Excellency, Mr. Professor Alfredo Carbonell Debali, Extraordinary Envoy and Minister Plenipotentiary of the Republic of

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Uruguay, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, March 25, 1947, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the Holy Congregation of Rites assembled, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote concerning the cause for the Beatification of the Venerable Servant of God, Brother Benildo, of the Institute of the Brothers of the Christian Schools, and concerning the heroic virtues of the Servant of God, Lewis Pavoni, priest, founder of the Congregation of the Sons of Mary Immaculate.

Tuesday, April 22, 1947, in the Vatican Apostolic Palace, the preparatory Holy Congregation of Rites assembled, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed concerning the heroic virtues of the Servant of God, Raphael Ohylinski, professed priest of the Order of the Friars Minor Conventual.

Tuesday, April 29, 1947, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Cardinal Alessandro Verde, Promoter or Relator of the Cause of the Servant of God, Sister Mary Bertilla Boseardin, of the Institute of the Sisters of St. Dorothea, Daughters of the Sacred Hearts, the antepreparatory Holy Congregation of Rites assembled, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed concerning the heroic virtues of the same Servant of God.

Tuesday, May 13, 1947, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Holy Congregation of Rites assembled, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their vote concerning the heroic virtues of the Servant of God, Leonardo Murialdo, priest, founder of the Pious Society of St. Joseph.

[*Latin ed. p. 209*]

Year and Volume XXXIX, June 2, 1947 (Series II, Volume XIV) - No.; ACTA APOSOLICAE SEDIS, Official Commentary, ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF BLESSED NICOLAS OF FLÜE, CONFESSOR, IN THE VATICAN BASILICA, ON THE FIFTEENTH DAY OF MAY IN THE YEAR 1947. Before the Supreme Pontiff pronounced the decree by which Blessed Nicholas of Flüe was adorned with the honors of sanctity, the Reverend Father Anthony Bacci, Prefect of the Briefs to Princes, in the name of His Holiness, spoke these words: The August Pontiff desires to grant, both to your wishes and to those of all good men, especially of the Swiss, who justly and deservedly venerate Nicholas of Flüe as the father of their homeland and the peacemaker of their nation, and who strive to increase his glory as much as possible.

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Therefore, at this auspicious moment, when the Supreme Pontiff is about to solemnly consecrate his exalted sanctity, let all minds be raised up, let faith be stirred, let charity be kindled; and let all, illuminated by the splendor of this heavenly light, learn that true and lasting peace can arise only from God, both in individual men, and in states and nations. Then Our Holy Lord, with all present having their heads uncovered, Himself sitting in the Chair and wearing the mitre, solemnly pronounced the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion,

[*Latin ed. p. 210*]

Acts of the Apostolic See – Official Commentary 210, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Ourselves; after mature deliberation and frequently imploring divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City; We decree and define that Blessed Nicholas of Flüe is a Saint, and We add him to the Catalogue of Saints, establishing that his memory should be devoutly observed each year on the anniversary of his birth, that is, on the twenty-first of March, among the Saints, Confessors, not Popes. In the name of the Father, and the Son, and the Holy Spirit. Amen. HOMILY OF THE MOST HOLY LORD. Venerable Brothers, beloved Sons, Today, Christ, rising victorious from His triumphant death, penetrated the heavens, showing us by His example the path by which, progressing, we can all attain eternal blessedness. This journey, as you know, before reaching the splendor of heavenly light, is laborious, arduous, and difficult; but if we consider the reward that will be granted to us when we reach the highest goal, if we venerate our Redeemer, and together with Him, the countless multitude of His followers who preceded us from this earthly exile to the heavenly homeland, then, without a doubt, the ascent appears easier, and even joyful, and we experience the truth of that divine saying: "My yoke is sweet, and my burden is light." Added to this company of saints is Nicholas of Flüe, whose manifold and varied praises of virtue, especially if one considers the highest peak of asceticism, to which he attained, living a life more angelic than human, and who, during the latter part of his life, reached, cannot but inspire the greatest admiration. Matthew 11:30.

[*Latin ed. p. 211*]

211 The Acts of Pope Pius XII: A most upright citizen, he loved his nation with paternal affection; a wise and prudent administrator, he demonstrated excellence in the conduct of affairs; and, fulfilling a military duty, he worked for the liberty and unity of his nation, not out of hatred or animosity, but with a serene spirit, obedient to the weighty demands of his office.

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He cherished the sanctity of chaste marriage; and, endowed by God with a large family, he inspired his children to piety, diligent work, and the most careful fulfillment of domestic, civic, and religious duties, not so much through authority, as through his own example. However, when called to greater things by a certain divine impulse and inspiration, he immediately, with a great and prompt spirit, abandoned his paternal home, his beloved wife, his most dear children, and indeed, everything; and, clad only in a rough woolen cloak, and armed with nothing but a staff for his journey, he said farewell to all, in order to obey and cheerfully acquiesce in the divine will. Then, withdrawing into solitude, he generously relinquished and neglected all earthly things, in order to adhere to the one God; and thus he appeared more like an angel than a man, to the astonishment of all. Forgetful not only of comforts, but even of necessities, with which, while we live our mortal lives, we are all compelled to comply, he subdued his body through voluntary chastisements and torments, bringing it into servitude; he weakened it through prolonged fasting, so that it was no longer a burden on the soul, but rather a translucent veil consumed by divine love, and as it were, the light fluttering of wings, by which he could more easily and swiftly ascend to heavenly things. For almost twenty years, he lived as a hermit, through prayer, contemplation of heavenly things, and fervent charity. Thus, he justly and deservedly acquired that great apostolic dignity of the Apostle to the Gentiles: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." 2 Nevertheless, not a few came to him from the vicinity, and from distant places.

[*Latin ed. p. 212*]

Acts of the Apostolic See – A complete record, even for those lands to which he traveled, either individually or in groups, moved by the fame of his sanctity, he received them – although they might be burdened by affairs that distracted them from heavenly matters and from devout solitude – with kindness, and refreshed them with his counsel, persuasions, and examples. Therefore, his departure was seen as a sanctuary for Switzerland, from which light radiated to darkened minds, and a lofty encouragement arose for peace, for harmony, and for Christian virtue. When, moreover, public affairs among his people were most grievously endangered, and the peoples of Switzerland were already divided into opposing and hostile factions, he alone, with a peaceful spirit and with remedies appropriately indicated for such great calamities, preserved the unity of his homeland in a remarkable way. Therefore, Nicholas of Flüe shines with the brightest light among the heroes of the Catholic religion, who not only provide the best counsel for their own eternal salvation, but also offer salutary advice to each individual citizen who turns to them, and who, if the nation as a whole, in times of adversity, willingly and actively responds to their en-

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couragement and precepts, bring about the greatest benefit and the greatest protection. Today, as it pleases Us, with the Divine assistance, we are confident that all will look upon Nicholas of Flüe with the deepest admiration, especially the beloved citizens of Switzerland, who venerate him as their Patron and Protector. And from this profound admiration, may salutary fruits arise, which we earnestly pray for, beseeching God. For it is indeed necessary not only to offer and proclaim the praises of the Saints in Heaven, but especially to draw forth their virtues, as they correspond to the particular circumstances of each person's life, and to apply them as widely and diligently as possible in daily life. And may God grant that, just as that most holy hermit was able to pacify, rebuild, and strengthen his homeland, which was disturbed by turbulent movements and factions and was almost collapsing, so too may the entire community of nations and peoples.

[*Latin ed. p. 213*]

Acta Pii PP. XII 213. By his most brilliant example and fervent supplication, may that fraternal concord be restored and peace strengthened, which is founded solely on Christian principles, as on a most secure foundation. May God grant that all citizens, of whatever order, venerating him, may look to him, and may draw from him the means to make progress, with a willing and generous spirit, from earthly and fleeting things, with which they are so often entangled and hindered, towards the attainment of heavenly things, and to abide in them eternally. Amen.

LETTERS APOSTOLIC.

I. TO THE VENERABLE SERVANTS OF GOD:

GREGORIUS GRASSI, Bishop of Orthosien in Phoenicia, Apostolic Vicar of Scian-si, now of Tai-yuan-fu;

FRANCISCUS FOGOLLA, Bishop of Bagen, his coadjutor;

ANTONINUS FANTOSATI, Bishop of Adraen, Apostolic Vicar of Hunanen, now of Hengkow, of the Order of the Friars Minor,

AND TWENTY-SIX COMPANIONS, MARTYRS, BLESSED.

PIUS PP. XII.

For the perpetual memory of this event.

It is a divine command, solemnly and fruitfully resounding through the ages, which excites the good will of the faithful, that commands: "Go into the whole world, and preach the Gospel to every creature" (Matthew 28:19). From it, indeed, proceed the Apostles, the Martyrs, and the Confes-

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sors, and from it proceed the Missionaries, for whom the light of the spirit, a burning flame, the inner spur of the will, and indeed the whole of life, have become a reality.

At the close of the twelfth century and the beginning of the following one, this divine Voice was heard and received in the heart of a humble man, who, having been wholly devoted to God just before, became a herald of the Great King Christ, namely, the seraphic Patriarch Francis of Assisi. He, inflamed with a supernatural zeal, desired to bring the light of the Gospel and humanity not only to Europeans, but also to barbarians and distant peoples, by his own example and by encouraging his disciples, firmly and constantly. Moreover, he desired, nay, sought martyrdom, so much so that he did not hesitate to go to the Holy Land, even to the very seat of the Saracen prince. Following the most holy footsteps of this Father, his followers go to the Holy Land, to guard the tomb of Jesus Christ, so that from them that Franciscan work may be...

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis — It can be said that the official commentary of the missionaries began, and it is still praised with great merit and honor. Moreover, this fervent missionary zeal of the Franciscan brothers was not confined to the blessed region watered with the Blood of Christ, but extended to Africa and to the most remote regions of Asia; among these, the most distinguished was that celebrated Italian, John of Monte Corvino, who, at the beginning of the fourteenth century, was the first to venture into the Chinese territory, to bring there the Christian truth, and he acquitted himself so well before the Emperor of that land, whom they call "Celestial Empire," that he established an ecclesiastical hierarchy in China and himself was appointed the first Archbishop of Peking. This good seed was never lost. Indeed, in the year 1900, by our Predecessor, Pope Leo XIII, of blessed memory, who consecrated the Most Sacred Heart of Jesus, a terrible persecution arose throughout almost all of China, against Christians, both European and indigenous. From the first shedding of the Blood of Saint Stephen, the first martyr, many persecutions have existed in the most brilliant history of the Catholic Church, the first and most atrocious of which was that of the Roman Emperor Nero; however, that Chinese massacre must be considered among the most cruel. Here, the mother of the Emperor, Tse-Hsi, and her accomplices and satellites, defenders and participants in the most deplorable customs and practices of recent times, sought to reduce the republic to its former state of antiquity, to shame and disgrace. Indeed, the Empress Tse-Hsi, being astute and cunning, exploited the power of a crowd of wicked and depraved men. The old conspiracy was reviving in hidden ways, addicted to magical arts and superstitions, which, having been detected and overthrown in previous centuries, constantly and repeatedly revived. The conspirators received the name "of clenched fists,"

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called "Boxers" by the English, by which name they are commonly mentioned in our chronicles and annals. These conspirators were entirely supported by the Empress and, above all, by Yü-Sien, her viceroy in Scian-Si, who indulged in the most extreme atrocities. In order that the effect might be more secure and that the destruction of the Christians might be greater and more complete, two principal sentiments and emotions were aroused among that pagan people: namely, the ancient piety towards the spirits of the past, and the love of country, as if the Christians were attacking the ancestral religion and the freedom of the homeland. For the conspirators denounced the aims and undertakings of the missionaries, declaring them to be greedy for business, or the instigators of all evil, seeking the ruin of the Chinese Empire, and proclaiming themselves to be the guardians and restorers of the morals, customs, and disciplines of the homeland. Therefore, the question arises: whether the enemies of the Emperor lacked a "nationalistic" spirit, or rather, whether they were...

[*Latin ed. p. 215*]

Acts of Pope Pius XII, 215: The hatred of the Faith, and especially of Christians, has caused many to be killed. More and more each day, the true nature of the martyrdom has become evident; the cloud of subtle insinuations and equivocations surrounding the Sacred Congregation of Rites has completely dissipated through investigations and trials. For, whether from Chinese officials or from the populace, the question has always been, and especially now, about the Christian Faith: against the indigenous people, in order to return them to their original and "national" religion; against Europeans, in order to prevent them from preaching the "ethnic" faith among the Chinese. Both, rather than being defiled, preferred to die for Christ, steadfastly and courageously. Our bishops, missionaries, sisters, Chinese clergy, and servants were not wicked, nor did they succumb to the insatiable greed or imperial avarice of foreign nations in order to tear down the Chinese Empire. It was then that they were sacrificed in a single holocaust, victims at a single altar; it was then also that temples, schools, seminaries, hospitals, and orphanages were burned. Peoples, different in color, language, and customs, had long been rushing towards the sacrifices of martyrdom; then, together and united, European and Chinese Catholics, steadfast in the faith of Christ, hastened to their deaths. Against the Catholics, the conspirators unleashed a more vehement and furious hatred, so that thousands and thousands of our crowned martyrs ascended to heaven. In truth, this was a great slaughter: in the entire Chinese territory, in the year 1900, approximately one hundred thousand martyrs are counted. Regarding the immense number of victims, the Order of the Friars Minor, first among the Apostolic Vicars, with its ordinary authority, initiated investigations, and then, before the Apostolic See, it sought to introduce the cause for the declaration of martyrdom. Indeed, the Commission for the

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Introduction of the Cause was established by our predecessor, Pope Pius XI, of blessed memory, on the tenth day of December, in the year 1926, and then the Apostolic process was duly conducted. However, for the more expeditious progress of the cause, only twenty-nine were selected, of whom fifteen were Europeans and fourteen were Chinese, namely: in the Apostolic Vicariate of Scian-Si Septentrionalis, now of Tay-yüanfu: I. GREGORY GRASSI, O.F.M., of Italian nationality, born in the town of "Castellazzo Bormida" in the diocese of Alexandria Statiellorum, titular Bishop of Orthosias in Phoenicia and Apostolic Vicar. He was endowed with piety and gentleness of character, "and he shone forth like a giant on the path to perfection." He urged his faithful to be prompt in their martyrdom, and he strengthened their spirits with these words: "Whether we are returned to our homes, or whether we are killed, may the will of God be done... If we are killed, it matters not; only you, Christians, must remain steadfast in the Faith: we do not fear death for the glory of God." And when asked,

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis — Official Commentary. When told to flee!, he replied: "I made a vow for martyrdom from the age of twelve; now I am sixty-eight years old; how can I now abandon this opportunity and flee?" — II. FRANCISCUS FOGOLLA, O.F.M., titular Bishop of Bagis, Auxiliary Bishop to Bishop Grassi, himself Italian, born in the town of "Montereggio" in the diocese of Apuia, a hardworking and pious man, and a true priest according to the Heart of God, and also a missionary. Devoted to following in the footsteps of the Apostles, he was truly worthy to conclude his life, adorned with exceptional virtues, with the glorious palm of martyrs. Faced with persecution, he often said: "Now the Church of God is being attacked; we must die for Christ, may the will of God be done... If they want us to be martyrs, we will be martyrs." — III. ELIAS FACCHINI, a priest of the O.F.M. Order, of the Bononiensis Province, from "Reno Centese," a man who was most observant of religious life. Strict with himself, merciful to others, he excelled in all virtues: he deserved to conclude his life without blemish with martyrdom. — IV. THEODORICUS BALAT, a priest of the O.F.M. Order, of the Aquitan Province, in France, from "Saint-Martin-de-Tours," in the Albiensis diocese, endowed with virtues as an example, a devoted student of the good of souls, and an indefatigable propagator of the Third Order of Franciscans. The day before he was killed, he said to a Catechist: "If they kill us, we will be martyrs: may the will of God be done." And while in prison, he wrote: "This evening we are confined in prison, from where we hope to soon die for God." — V. ANDREAS BAUER, from "Guebwiller" in Alsace, in the Argentoratensis diocese, a lay professed member of the O.F.M. Order, of the Parisiensis Province of St. Peter. With a cheerful and simple spirit, and as soon as he was free from his concerns, he did not delay in earnestly praying to God, asking Him to deign to make him a saint, and

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indeed a great saint. Inspired by the desire to follow in the footsteps of the martyrs, he was undeterred by the persecution, and with a joyful spirit, he went to his death, singing these words from the Psalm: "O Praise the Lord, all ye nations." Likewise, with a joyful spirit and singing the Ambrosian hymn, seven professed Sisters from the Franciscan Institute of the Missionaries of Mary, founded by the Servant of God Maria a Passione shortly before, approached the execution; these same Sisters had been brought to the Sinsense Mission by Bishop Fogolla. Despite the fierce persecution, as the fires, killings, and fury of the "Boxers" raged, although earnestly requested by the Bishops, they refused to flee, preferring to wash their robes in the blood of the Lamb, and to arrive at the heavenly kingdoms, bearing the palm of victory. These are: VI: MARIA ERMELLINA, in the world Maria Irma Grivot, from "Bedune," in the Divionensis diocese, in France, the Superior. — VII. MARIA a PACE, in the world Maria Anna Giuliani, from "Bolsena," in the Urbevetanae diocese, a true Sister.

[*Latin ed. p. 217*]

Acta of Pope Pius XII, 217, loving of peace.

VIII. MARIA CLARA, in the world Clelia Nanetti, from "Ponte S. Maria Maddalena," diocese of Atri.

IX. MARIA of the HOLY NATALIA, in the world Joanna Maria Kerguin, from "Belle-Isle-en-Terre," diocese of Saint-Brieuc and Tréguier.

X. MARIA of St. JUST, in the world Anna Moreau, from "Rouans," diocese of Nantes.

XI. MARIA AMANDINA, in the world Paula Jeuris, from "Eerk-la-Ville," diocese of Liège.

XII. MARIA ADOLPHINA, in the world Anna Dierk, from "Ossendrecht," diocese of Breda.

They preferred to die for Christ, freely and willingly, both Chinese bishops and missionaries, as well as seminarians and servants of the mission, namely:

XIII. IOANNES TCIANG, of the Third Order of St. Francis, a lay brother, from "Tae-lcuo," who completed his studies up to the second year of Theology, excellently instructed by Father Elias, and was killed in the prime of his life.

XIV. PATRITIUS TUN, from "Ku-tcen-in," of the Third Order of St. Francis, a cleric, who accompanied Bishop Fogolla to Europe, and, being a most excellent young man, left behind a reputation for piety everywhere.

XV. IOANNES VAN, of the Third Order of St. Francis, from "Sin-li-tsun," a seminarian, distinguished by his diligence, devotion, and amiability, who came to Europe with Patritius; he was killed at the age of sixteen.

XVI. PHILIPPUS TCIANG, of the Third Order of St. Francis, from the district of "San-Kin-iu," a seminarian, assiduous and diligent in his studies,

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and inclined to mercy.

XVII. IOANNES TCIANG, of the Third Order of St. Francis, from "Nansce," a seminarian, most beloved by his teachers.

XVIII. THOMAS SEN, of the Third Order of St. Francis, from "Lu-nganfu," a faithful servant of Bishop Grassi, whom he followed into prison, and with whom he merited glory.

XIX. SIMON TCENG, of the Third Order of St. Francis, from "Ngan-iantsun," descended from a generous and Christian family, and raised piously and holily. Having entered the seminary, he returned home unwillingly, due to poor health. Having scorned marriage, he was a faithful servant of Bishop Fogolla for twenty years, and was treated with persecution along with him.

XX. PETRUS U-NGAN-PAN, of the Third Order of St. Francis, from "Liulin-tsuen," who, having renounced marriage, preferred chastity and dedicated his life to serving the missionaries, with whom he attained the crown of martyrdom.

XXI. FRANCISCUS TCIANG-IÜN, of the Third Order of St. Francis, from "Ki-tzesan," a farmer, who had been married, but later petitioned the episcopal "Residence" and, because of his sense of humanity and kindness, filled the position of caretaker for the orphanage.

XXII. MATTHIAS F U N - T E, of the Third Order of St. Francis, from "Shochow," a neophyte, who was confirmed by Bishop Grassi; for three years he diligently performed the duty of guarding the episcopal "Residence" at night, and, along with others, suffered martyrdom for Christ.

XXIII. IACOBUS-IEN-KUTUN, from "Si-Men-ho," an excellent man, open and sim-

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis — Official Commentary. A faithful servant of the Episcopal "Residence," who readily shed his blood for the Lord with the Bishops. — XXIV. PETRUS TCHANG-PAN-NIEU, of the Third Order of St. Francis, from "Tu-lin-za," a man of upright example, who, despite some having left the Episcopal "Residence," remained there with a steadfast spirit, preferring to serve the Bishops in prison and to die with them. — XXV. IACOBUS TCTAO-TCIUEN-SIN, from "Iao-tsun," a good and honest man, who lived a poor but honorable life. When persecution arose, and the life of the Bishop of Grassi was in danger, he, deeply moved, said to his mother: "From this day forward, I want to always be with the Bishops and serve them." Therefore, he went to the prison every day, and was present with the Bishops from morning until evening; he returned home in the evening, until finally, on the last night of his life, that is, on the eighth day of July of the year nineteen hundred and thirty, he met his mother and said: "Pray," he said, "that I may not return home." He spent the entire night

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in prayer, and at the dawn of the following day, after exchanging a final greeting, he said these last words to his mother: "Now I am going to see the Bishops; if they are killed today, I will be killed with them; if I am killed with the Bishops, I will be a martyr, and then divine providence will never fail you; perhaps tomorrow you will not see me." It happened that on that very day he was killed along with others. — XXVI. PETRUS VAN-OLMAN, from the district of "Ku-tceng-in," a servant in the Episcopal "Residence," who, along with others, died for God at the age of thirty, with a joyful spirit. These were all killed on the ninth day of July of the year nineteen hundred and thirty, in the town of "Tai-yiiçtn-fu," by swords and other weapons, in a tumultuous manner, in the courtyard of the Tribunal of Pro-King Yu-Sien. In the Apostolic Vicariate of Southern Hunan, on the fourth and seventh days of July of the same year, they perished through torture, due to the same persecution: XXVII. ANTONINUS FANTOSATI, O.F.M., of the Assisiensis Province, formerly named Anthony, from "Trevi" in the archdiocese of Spoleto, titular Bishop of Adraa, Apostolic Vicar. Ordained a priest and sent to China, for thirty-three years he diligently cultivated the Lord's field, gathering abundant fruits, and diligently fulfilled the duties of Apostolic Vicar, until, with the sudden outbreak of persecution, he experienced danger to the Mission, unable to provide support as a good pastor who went to the shedding of blood for the salvation of souls; but, being apprehended on his journey, he endured the most cruel tortures, so that, always making prayers with a gentle voice, he peacefully breathed his last on the seventh day of July, near the city of "Eengchow." — XXVIII. IOSEPH MARIA GÁMBARO, Sac., O.F.M., of the Pedemontana Province, from "Crolliate" in the diocese of Novara. Endowed with virtue, for four years

[*Latin ed. p. 219*]

From the Acts of Pope Pius XII, page 219: With a cheerful and willing spirit, he fulfilled his pastoral duties in China; together with Bishop Fantosati, he ascended to the Lord, utterly tormented and deprived of his sight. His last words, in the Chinese language, were: "Jesus, have mercy on us and save us."

XXIX. BROTHER GIACOMANTONIO OAESIDIO, a priest of the Order of Friars Minor, from the Province of Apulia, from "Fossa," in the Archdiocesan territory of Aquila, suffered martyrdom on the fourth day of July, in the twenty-seventh year of his age, in the city of "Wansha-wan-," where the Episcopal residence was located. While the executioners were attacking, he grasped the Cross, embraced it, and, disregarding the danger, hastened to receive the Eucharistic species, lest they be profaned. But, having been seized, he was stoned by a crowd of his tormentors, wrapped in linen soaked in petroleum, and, still alive, was burned. This valiant man, enduring all things with a strong spirit, spoke these words as he died: "Into your

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hands, Lord Jesus, I commend my spirit, and do not hold this sin against them."

A question was proposed to the Congregation of Sacred Rites concerning the martyrdom of these individuals, and the cause of their martyrdom, as well as concerning the signs or miracles associated with them. After two congregations, namely the Preparatory and the General Congregation, another General Congregation was held before Us on the twenty-fourth day of November in the year 1942; and it was indeed established that the death of twenty-nine Servants of God had occurred with great intensity, due to hatred of the Catholic Faith. Therefore, on the third day of January in the year 1943, We solemnly declared by Decree that the martyrdom and the cause of their martyrdom were so clearly established that, with the granting of signs or miracles and all other appropriate and necessary dispensations, further proceedings could be undertaken.

The matter to be discussed was this: whether, with the approval of the martyrdom and the cause of martyrdom, and with the dispensation from signs or miracles, it would be safe to proceed to the solemn Beatification of these twenty-nine Servants of God. This doubt was proposed by Our Venerable Brother, Januarius, Cardinal Granito Pignatelli di Belmonte, of the Holy Roman Church, Bishop of Ostia and Albano, Promoter of the Cause, in the General Congregation held before Us on the twenty-third day of February in the year 1943; and all those present, both Cardinals and Official Prelates, and Consultor Fathers, responded unanimously in the affirmative. However, in this matter of such importance, We withheld our opinion, so that We might obtain heavenly assistance from the Father of lights. After having made fervent prayers, finally, on the twentieth day of June, on the feast of the Most Holy Trinity, in the year 1943, after the Holy Eucharist had been duly celebrated, with Our Venerable Brothers present, Cardinal Charles of the Holy Roman Church.

[*Latin ed. p. 220*]

To the Most Reverend Salotti, Bishop of Praeneste, Prefect of the Congregation for Sacred Rites, and to His Eminence, Cardinal Granito Pignatelli di Belmonte, of the Holy Roman Church, Bishop of Ostia and Albano Laziale, as Promoter of the Cause, and also to the Venerable Brother Alfonso Carinci, titular Archbishop of Seleucia in Isauria, Secretary of that Congregation, and to the esteemed Son Salvatore Natucci, General Promoter of the Faith, We solemnly declare that the cause for the beatification of the twenty-nine Venerable Servants of God, whom We have mentioned above, may proceed safely.

Furthermore, moved by the prayers of the entire Order of Friars Minor, of the Religious Family, and of the Franciscan Missionary Sisters of Mary, as well as by those of sacred prelates, clergy, both secular and regular, and of the faithful of the Chinese nation, We, by Our Apostolic authority, and

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by the force of these present letters, for all time, grant the faculty that, in the future, the Venerable Servants of God GREGORY GRASSI, titular Bishop of Orthosias in Phoenicia, Apostolic Vicar of Scian-Si Septentrionalis (now of Tai-yüanfu); FRANCIS, titular Bishop of Bagis, his coadjutor; ANTONINUS FANTOSATI, titular Bishop of Adraa, Apostolic Vicar of Hunan (now of Hengchow), and the other twenty-six of their companions, whom We have mentioned, may be called Blessed, and that their relics, if they exist, may be presented for public veneration of the faithful, not however in solemn supplications, and that images of these Servants of God may be adorned with rays.

Moreover, by the same Our authority, We grant that the Office of the Common of Many Martyrs, with proper readings, may be recited annually for them, and that Mass may likewise be celebrated of the same Common, with proper prayers, approved by Us, according to the rubrics of the Roman Missal and Breviary. Such recitation of the Office and celebration of Mass We grant only in the dioceses in which these Servants of God suffered martyrdom, and in the dioceses where each was born and lived, as well as in all temples and chapels, wherever they are located throughout the world, belonging to the Order of Friars Minor and to the Franciscan Missionary Sisters of Mary, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, both secular and regular, in the churches or chapels in which the feast of the Blessed is celebrated, provided that it is convenient.

Finally, We grant that the solemnities of the beatification of these Servants of God, with due observance, may be celebrated in the aforementioned dioceses and temples or chapels, on the day designated by the respective Ordinaries, within one year after the same solemnities have been duly performed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding Constitutions and ordinances.

[*Latin ed. p. 221*]

By Our Acts concerning the Apostolic nations, and also the Decrees concerning the prohibition of certain cults, and all other contrary matters whatsoever. We desire that the same faith be given to copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of that same Congregation, even in judicial disputes, as would be given to the expression of Our will, as contained in these presented Letters. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of November, in the year 1946, in the eighth year of Our Pontificate. By special command of the Most Holy Father, for His Eminence, the Most Reverend Cardinal DOMINIC SPADA, Prefect of the Apostolic Briefs. II. THE MOST BLESSED VIRGIN MARY, MOTHER OF GRACES, commonly known as "MADONNINA DI CASTELLAZZO," venerated in the diocese

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of ALEXANDRINA STATIELLORUM, is declared the principal celestial patroness of ITALY for those who control vehicles using rubber tires and internal combustion engines. PIUS PP. XII. For the perpetual memory of this. — The piety towards the Most Blessed Virgin Mary, Mother of God and of men, which must be constantly and fervently observed by all the faithful, is certainly worthy of being aroused by Us in the hearts of the faithful, by virtue of Our own Apostolic office. What We have received through the Venerable Brother Peter Joseph Gagnor, of the Order of Preachers, Bishop of Alexandrinum, has brought great joy to Our paternal heart. In the town of "Gasmonio," now commonly called "Castellazzo Bormida," where Gregory Grassi, of the Order of the Friars Minor, titular Bishop of Orthosias in Phoenicia, was born, and who was adorned with the crown of martyrdom for the sake of the Christian Faith in the region of China, whom We Ourselves have recently numbered among the Blessed in Heaven, there exists a celebrated temple, dedicated to God in honor of the Blessed Virgin Mary. Innumerable devout crowds gather there, who familiarly and affectionately call the Virgin Mary "a Gratia et a Creta," that is, "La Madonnina di Castellazzo" in the Italian language. In these times, a certain new form of devotion has begun to venerate the same image of the Mother of God, namely, groups of those who control vehicles using rubber tires and internal combustion engines, who are called "motociclisti" in the Italian language. Indeed, every year, many people come to Gasmonio from many regions of Italy, and even from Switzerland and France, of this kind.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - An Official Commentary concerning the feast day, imploring the intercession of the Virgin Mary. Their piety does not seem to diminish over time, but rather, it is increasingly demonstrated, even after the most recent and terrible war. They are accustomed to, especially on the feast day of the Mother of Graces, placing their carts before the sacred Image, and then proceeding, while a priest, or even a bishop, solemnly bestows a blessing; which, received with joyful and cheerful spirits, they quickly depart, rushing through the ancient Roman roads with great noise and clamor. Again and again, these cart drivers, demonstrating a fervent faith in God and a deep piety towards the Virgin Mary, also display her image upon their carts, as a good omen, and they have requested that the Rector-Parish Priest of that sanctuary, indeed, the Bishop himself, announce that the Blessed Virgin Mary, Mother of Graces, commonly known as "Madonnina di Castellazzo," in the diocese of Alexandrina Statiellorum, be declared the Heavenly Patroness, especially for the cart drivers using fire lighters, for all of Italy. When the aforementioned Bishop of Alexandrinus Statiellorum presented these wishes and prayers to Us with such earnestness, We considered such faith and piety deserving of a special reward. Therefore, pleasing the aforementioned prelates,

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and after hearing Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare and establish, by the tenor of these present letters, perpetually, the Most Blessed Virgin Mary, Mother of Graces, commonly known as "Madonnina di Castellazzo," in the diocese of Alexandrina Statiellorum, as the Heavenly Patroness, especially for the cart drivers using fire lighters, for all of Italy, with all the liturgical privileges pertaining to principal patrons. These things We decree and establish, ordaining that these letters shall remain forever valid and effective; that they shall fully produce and obtain their intended effects, and that they shall fully suffice for those to whom they pertain, or may pertain; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding all contrary things. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of February, in the year 1947, in the eighth year of Our pontificate. By special command of the Most Holy Father, DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 223*]

Acta Pii PP. XII 223 III. APOSTOLIC NUNCIATURE ESTABLISHED IN THE REPUBLIC OF LEBANON. With paternal charity, intent on the salvation and progress of the Christian faithful, and also on the propagation of the Catholic Faith, and moved by this purpose, having duly considered the public reasons which exist between the Apostolic See and the Governments of nations, We have decided to establish an Apostolic Nunciature in the Republic of Lebanon, since We are confident that this will be beneficial to both the Church and the Republic itself. Therefore, having carefully considered all matters, by Our own authority and with the full power of the Apostolic See, by these letters, We establish an Apostolic Nunciature in the Republic of Lebanon, with its seat located in the city of "Beirut," and We grant to this Nunciature all and each of the privileges, honors, and immunities which are proper to such Legations. These things We decree, ordaining that these letters shall remain firm, valid, and efficacious forever; and that the Nunciature, which We have established in the Republic of Lebanon, shall henceforth fully enjoy [these provisions]; and that it shall be duly judged and defined; and that whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, contrary to these matters, shall be declared void and null from now on and forever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-first day of the month of March, in the year 1947, in the ninth year of Our Pontificate. PIUS PP. XII. LET-

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TER TO THE MOST REVEREND ARCHBISHOPS AND BISHOPS OF THE CZECHOSLOVAK REPUBLIC: COMMEMORATING THE NINTH AND A HALF CENTURY SINCE THE DEATH OF SAINT ADALBERT, BISHOP OF PRAGUE AND MARTYR. PIUS PP. XII. Venerable Brothers, greetings and the Apostolic Blessing. — You have decreed that the commemoration of Saint Adalbert shall be celebrated this year with sacred solemnities in all the dioceses of that Republic, marking the ninth and a half century since his death. For indeed, that outstanding man first obtained the episcopal see of Prague from your region.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis – The Official Commentary provides you with an example of steadfast Catholic faith and unwavering labor for the advancement of the Kingdom of Christ, extending even to martyrdom, which he gloriously attained on his sacred expedition to Borussia. His illustrious memory, moreover, is not only cherished in Bohemia, in MÃ¤hren, and in Slovakia, but also among the Hungarians, Poles, and Germans. It is fitting that solemnities be held here, since the body of this saintly martyr has been buried since the year 1839 in the cathedral of Prague, and Albert is counted among the patrons of Bohemia. Therefore, Venerable Brothers, you not only desire to recall to the memory of the faithful the life and the excellent deeds of this second Bishop of Prague, but also, through more frequent preaching of the Word of God, through sacred supplications, and through pious pilgrimages to the tomb of the blessed man, you earnestly strive to promote a profound renewal of morals among the flocks entrusted to your care. Furthermore, the sacred head of the martyr, which is religiously preserved in Prague, will be solemnly presented for the veneration of the faithful in several cities of the Republic. These plans, which are to be carried out shortly, We certainly pursue with ardent zeal, honoring them with praise and following them with fervent prayers. For We are certain that such solemnities will be a great encouragement to your people, so that, having bravely imitated the illustrious example of this apostolic man and strengthened by his intercession with God, they may steadfastly defend the Catholic faith transmitted from their ancestors, and may diligently strive to foster a close union of hearts and endeavors among themselves and with neighboring peoples, for the advancement of Christian culture and human prosperity. With this most pleasing confidence, and as a pledge of heavenly gifts and as a testimony of Our special charity, We impart the Apostolic Blessing to each and every one of you, Venerable Brothers, and to the clergy and the faithful under your care, and also to all those coming from foreign nations who will participate in this sacred celebration, with the greatest affection in the Lord.

Given at Rome, at St. Peter's, on the twenty-first day of March, in the year

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1847, in the ninth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 225*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL. DECREE CONCERNING THE ALTERATION OF BOUNDARIES. Concerning the parishes adjacent to the diocese of Comacchio, eight parishes belonging to the diocese of Cervia, situated within the archdiocese of Ferrara and the diocese of Comacchio, are named as follows: Medelana, Rovereto, Alberlungo, Migliarino, S. Margherita, Fiscaglia, Migliaro, Massafiscaglia; and a direct and short road exists between these and the city of Comacchio. For many centuries, the territory of the aforementioned parishes has been separated from the diocese of Comacchio, to which it formerly belonged, and has been subject to the ordinary jurisdiction of the Bishop of Cervia for the time being. Due to the vicissitudes of time and newly arisen circumstances, the Church of Cervia was united with the diocese of Ravenna, so that recently, as Bishop and Pastor, the Archbishop of Ravenna presided over it. Having these things before our eyes and considering the difficulty, due to the length of the journey, for the Prelates of Ravenna and Cervia, it has been deemed fitting, as is proper to their office, that these parishes are frequently visited, and, conversely, that a pastor may be seen by the clergy and people of those same parishes; therefore, it has been considered opportune that the aforementioned territory, with its parishes, be separated from the diocese of Cervia and again assigned to the diocese of Comacchio. Knowing and carefully considering all of these things, Our Most Holy Lord Pope Pius XII, with divine providence, and with the full power and with the consent of those interested or presumed to be interested, by the present Consistorial Decree, which will be valid as if Apostolic Letters sealed with the leaden seal had been issued upon these matters, decrees that the parishes of Medelana, Rovereto, Alberlungo, Migliarino, S. Margherita, Fiscaglia, Migliaro, and Massafiscaglia.

[*Latin ed. p. 226*]

The Acts of the Apostolic See – with its own territory, legitimately assigned clergy, and people – separates it from the Diocese of Cervia and permanently unites it with the Diocese of Comacchio. His Holiness has likewise deigned to decree that all goods, both movable and immovable, and all rights belonging to the Bishop for the time being of Cervia, and existing or originating in the aforementioned territory, shall pass to the ownership of the Bishop for the time being of Comacchio, and that all documents pertaining in any way to the aforementioned parishes shall be transferred from the archives of Cervia to those of Comacchio. To ensure

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the execution of all these matters, His Holiness has appointed the Most Reverend Father Paul Babini, Bishop of Comacchio, and has granted him the necessary and appropriate powers, including the power to delegate any cleric in a constituted office to deal with the matter in question, and has imposed the obligation to promptly send an authentic copy of the completed execution to this Sacred Consistorial Congregation. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 15th of February, 1947. L. © S, Fr. R. C. Card. Rossi, Secretary. B. Renzoni, Assistant.

DECREE OF UNION OF THE DIOCESES OF RAVENNA AND CERVIA.

Whereas the Most Holy Lord, Our Pope Pius XII, for the benefit of the faithful and for the advancement of ecclesiastical discipline, has recently transferred certain parishes from the Diocese of Cervia to that of Comacchio, and the boundaries of the same Diocese of Cervia have been narrowed, and the number of parishes, priests, and faithful has been greatly diminished. It is therefore fitting that the entire Diocese be united with another, closer one, under one and the same Pastor. Therefore, the same Most Holy Lord, exercising His apostolic office, has decreed that the Diocese of Cervia, which in recent years has been united with that of Ravenna, shall, equally and with due regard for the order of dignity, be permanently united with the Archiepiscopal See of Ravenna, and therefore, henceforth, the Archbishop of Ravenna shall be adorned with the title of Bishop of Cervia, and shall enjoy and shall be entitled to all the rights, faculties, and privileges pertaining to this dignity and office, according to the norms of law. Furthermore, the Archbishop of Ravenna shall have the right to...

[*Latin ed. p. 227*]

The Sacred Consistorial Congregation, with due consideration, and the Bishop of Cervia, for both jurisdictions, are to apply the following to the clergy of either Church. Concerning which, His Holiness has commanded that the present Decree be issued, with the same force as if Apostolic Letters were dispatched. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 22nd of February, 1947. Fr. R. C. Card. Rossi, Secretary. L. © S. Ë. Renzoni, Assistant.

III. PROVISIONS FOR CHURCHES

Our Most Holy Lord, Pope Pius XII, by the divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following Churches with new pastors, namely:

On March 28, 191ff. — To the titular episcopal Church of Hameria, the Reverend Zdzislaw Golinski, canon of the Cathedral Chapter of Lublin,

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was appointed as coadjutor without right of succession to the Most Reverend Stephen Wyszynski, Bishop of Lublin.

On April 2nd. — To the titular episcopal Church of Eressa, the Reverend Zachariam de Vizcarra y Arana, formerly Urban, from the diocese of Vitoria, was appointed.

On April 10th. — To the Cathedral Church of Râpido, the Most Reverend William McCarty, titular Bishop of Anaea, was appointed as coadjutor with right of succession.

On April 19th. — To the titular archiepiscopal Church of Lemnus, the Reverend Gabriel Garrone, General Vicar of the archdiocese of Chambéry, was appointed as coadjutor with right of succession to the Most Reverend and Reverend Julius S. R. E. Card. Saliège, Archbishop of Toulouse.

— To the titular episcopal Church of Cassandria, the Reverend George Béjot, General Vicar of the archdiocese of Besançon, was appointed as auxiliary to the Most Reverend Mauritius Dubourg, Archbishop of Besançon.

On April 21st. — To the Cathedral Church of Quimper [Cornouailles], the Reverend Andrea Fauvel, Director of diocesan works for the defense of the faith, from the diocese of Coutances.

On April 2k. — To the Cathedral Church of Malaca, the Reverend Angel Herrera Oria, from the diocese of Santander.

— To the Cathedral Church of Tarazona, with the Apostolic Administration of Tudela, the Most Reverend Emmanuel Hurtado García, formerly titular Bishop of Bilta.

— To the Cathedral Church of Lérida, the Reverend Aurelius Del Pino Gómez.

[*Latin ed. p. 228*]

Acts of the Apostolic See – Official record, concerning the Dean of the Cathedral Chapter and the General Vicar in the Diocese of Segovia: The Reverend Alphonsus Rodenas García, canon of the Cathedral Chapter of Cartagena in Spain. – Concerning the Cathedral Church of Almeria: The Reverend Dominic Pérez Cáceres, Dean of the Cathedral Chapter and Capitular Vicar in the same Diocese of San Cristobal de La Laguna. On April 26th. – Concerning the Territorial Abbey of Maria Einsiedeln: The Reverend Bennon Gut, monk of the Helveto-Benedictine Congregation. On May 1st. – Concerning the Cathedral Church of Uritana: The Reverend Alberic Semeraro, parish priest of the Church of the Blessed Virgin Mary of Mount Carmel, in the city of Taranto. On May 9th. – Concerning the Territorial Abbey of Monte Oliveto Maggiore: The Reverend Romuald Maria Zilianti, Abbot General of the Congregation of Santa Maria di Monte Oliveto. On May 10th. – Concerning the Cathedral Church of Ponce: The Reverend James Me Manns, member of the Congregation of the Sacred Hearts, parish priest in Majaguez in the Diocese of Ponce. – Concerning the titular epis-

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copal See of Arycanda: The Reverend Anthony Alves de Siqueira, canon of the metropolitan Cathedral Chapter of São Paulo in Brazil, appointed as an Auxiliary by the Most Reverend and Venerable Father Cardinal Charles Carmel de Vasconcellos Motta, Archbishop of São Paulo in Brazil. – Concerning the titular episcopal See of Limata: The Reverend John Sison, from the Diocese of Lingayen, appointed as an Auxiliary by the Most Reverend Father James Sancho, Bishop of Nueva Segovia. – Concerning the titular episcopal See of Apollonia: The Reverend John Patrick Cody, chancellor of the Archdiocese of St. Louis, appointed as an Auxiliary by the Most Reverend Father Joseph Ritter, Archbishop of St. Louis. – Concerning the titular episcopal See of Aegeae: The Reverend John Wright, from the Archdiocese of Boston, appointed as an Auxiliary by the Most Reverend Father Richard James Cushing, Archbishop of Boston. – Concerning the titular episcopal See of Etenna: The Reverend James Joseph Byrne, professor of philosophy at St. Catherine's College, appointed as an Auxiliary by the Most Reverend Father John Gregory Murray, Archbishop of St. Paul of Minnesota. – Concerning the titular episcopal See of Daldia: The Reverend Henry Theophilus Klonowski, parish priest of the Church of the Sacred Hearts of Jesus and Mary in the city of Scranton, appointed as an Auxiliary by the Most Reverend Father William Joseph Hafey, Bishop of Scranton. On May 17th. – Concerning the Cathedral Church of Meath: The Reverend John Kyne, vice-rector of the Irish College in the City.

[*Latin ed. p. 229*]

The Sacred Congregation for the Propagation of the Faith.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, FROM KHARTUM - BANGUI.

DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

Since, by a Decree issued on this very day, the Apostolic Prefecture of Arcis Lamy has been established, with territory partly detached from the Apostolic Vicariate of Khartoum, it has appeared opportune to the Sacred Congregation for the Propagation of the Faith to proceed with a new definition of the boundaries between the Apostolic Vicariate of Khartoum and the Apostolic Vicariate of Bangui.

Therefore, the Most Reverend Fathers, members of this Holy Congregation, dedicated to propagating the Christian Faith, in plenary sessions held on the 7th day of the month of January, have determined that the region situated between the civil boundaries of the colony of Chad, the tenth parallel of northern latitude, and the political boundaries with the territory of Anglo-Egyptian Sudan, should be detached from the Apostolic Vicariate of Khartoum and annexed to the Apostolic Vicariate of Bangui.

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The opinion of the Most Reverend Fathers, having been reported by the undersigned Secretary of this Holy Congregation in an audience on the 9th day of the same month, to His Holiness, our Lord Pope Pius, of Divine Providence, XII, who, graciously accepting it, deigned to order that the portion of territory mentioned above be detached from the Apostolic Vicariate of Khartoum and annexed to the Apostolic Vicariate of Bangui, and thus to complete the present Decree.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of January, in the year of Our Lord 1947.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f

Celsus Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary II. ALLAHABAD and GORAKPUR. Decree of Division and Union.

Having received petitions from the Most Reverend Father Angelus Poli, Apostolic Administrator of the Diocese of Allahabad and of the Apostolic Prefecture of Gorakpur, requesting that the territory comprising the civil district of Mirzapur be separated from the Apostolic Prefecture of Gorakpur and united to the Diocese of Allahabad, the Most Reverend Fathers of this Holy Congregation for the Propagation of the Faith, considering the favorable opinion of the Most Reverend Father Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in Eastern India, and after deliberations held on the 7th of the month of January, judged that this transfer of territory would greatly contribute to the extension of the activity of the indigenous clergy, added to the Diocese of Allahabad, and deemed it fitting to commend the matter to the Supreme Pontiff.

The opinion of the Most Reverend Fathers, having been reported to His Holiness, Our Most Holy Father Pius Divine Providence, Pope XII, by the undersigned Secretary of this Holy Congregation, in an audience on the 9th of the same month, was approved and confirmed by the Supreme Pontiff, and the present Decree concerning the matter was ordered to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th of January, in the year of Our Lord 1947.

P. Card. Fumasoni-Biondi, Prefect.

L. S. f

Celsus Costantini, titular Archbishop of Theodosius, Secretary.

III. OF FOUMBAN - BERBERATI. Decree concerning the alteration of boundaries.

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Since, by Decrees issued on this very day, the Apostolic Prefecture of Garoua and the Apostolic Prefecture of Arcis Lamy have been established, with territories partly separated from the Apostolic Vicariate of Foumban and from the Apostolic Prefecture of Berbérati, the Sacred Congregation for the Propagation of the Faith...

[*Latin ed. p. 231*]

The Sacred Congregation for the Propagation of the Faith deemed it necessary to proceed with a new definition of the boundary between the Apostolic Vicariate of Foumban and the Apostolic Prefecture of Berbérati. Therefore, the Most Reverend Fathers, members of this Sacred Congregation, dedicated to propagating the Christian name, in plenary sessions held on the 7th day of the month of January, decided to detach a region from the Apostolic Vicariate of Foumban and to annex it to the Apostolic Prefecture of Berbérati, a region situated between the civil boundaries of the colony of Chad and French Cameroon, and the western side of the Logone River, so that the towns of Moundou and Kelo would henceforth belong to the Apostolic Prefecture of Berbérati, and furthermore, that region situated between the tenth parallel of latitude north and the civil boundaries of the colony of Chad. This decision of the Most Reverend Fathers, having been reported to His Holiness, our Lord Pope Pius, of blessed memory, by the undersigned Secretary of this Sacred Congregation, in an audience on the 9th day of the same month, the Supreme Pontiff, graciously accepting, deigned to order that the portions of territory mentioned above be detached from the Apostolic Vicariate of Foumban and annexed to the Apostolic Prefecture of Berbérati, and thus ordered the present Decree to be drawn up. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of January, in the year of Our Lord 1947. P. Card. FUMASONI BIONDI, Prefect. L. © S. f Celsus Costantini, Archp. tit. Theodos., Secretary. IV. PROVISIONS REGARDING CHURCHES. His Holiness, our Lord Pope Pius, of blessed memory, has deigned to provide for the following churches, as indicated below, with the decrees of the Sacred Council for the Propagation of the Christian Faith: on February 13, 191fi. — To the titular episcopal Church of Aspendus, he appointed the Reverend Joseph Futy, formerly Apostolic Prefect of Morondava, whom he established as Apostolic Vicar of Antsirabé. — To the titular episcopal Church of Attalia in Pamphilia, he appointed the Reverend Father John Batiot, a member of the Congregation of the Holy Spirit, whom he established as Apostolic Vicar of Majunga. — To the titular episcopal Church of Araxa, he appointed the Reverend Father John Baptist.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis — Official Commentary by Fauret, concerning a priest of the Congregation of the Holy Spirit, whom the Apostolic

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Vicar of Loa rigo appointed. — To the titular bishopric of the Church of Cariana, the Reverend Renatus Van Heusden, a member of the Society of Saint Francis of Sales, whom the Apostolic Vicar of Sakanien appointed. — To the cathedral church of Daechen, the Reverend Father Laurentius Leo Grauer, of the Congregation of the Holy Cross. On March 13th. — To the titular bishopric of the Church of Drivasto, the Reverend Father Daniel Liston, a priest of the Congregation of the Holy Spirit, whom he appointed as Coadjutor with the right of succession to the present Ordinary of Port-Louis. — To the titular bishopric of the Church of Hermonthita, the Reverend Father Nicolaus Verhoeven, of the Missionaries of the Most Sacred Heart of Jesus, whom he appointed as Apostolic Vicar of Manado. — To the titular bishopric of the Church of Caftena, the Reverend Father Joseph Augustine Hagendorens, of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ, who had previously been Apostolic Prefect of Tshumbe. — To the cathedral church of Yokohama, the Reverend Father Thomas Asagoro Wakida, a priest of the diocese of Nagasaki. — To the titular bishopric of the Church of Attuda, the Reverend Father Ioannes Lueck, of the Congregation of Priests of the Sacred Heart of Jesus, whom he appointed as Apostolic Vicar of Alhval. On April 10th. — To the cathedral church of Allahabad, the Reverend Father Leonard Joseph Raymond, a priest of the Archdiocese of Bombay. — To the titular bishopric of the Church of Gibba, the Reverend Father Hilarius Mary Vermeiren, a member of the Society of Missionaries of the Sacred Heart of Jesus, whom he appointed as Apostolic Vicar of Coquilhatville. — To the titular bishopric of the Church of Eguga, the Reverend Father Ludovicus Amadeus Lefevre, of the Order of Friars Minor, whom he appointed as Apostolic Vicar of Rabat. — To the titular bishopric of the Church of Cidyessus, the Reverend Father Claudius Bayet, a member of the Parisian Society of Missions to Foreign Lands, whom he appointed as Apostolic Vicar of Laos. — To the titular bishopric of the Church of Cratia, the Reverend Father Camillus Placid Crous y Salichs, of the Order of Friars Minor Capuchin, whom he appointed as Apostolic Vicar of Caqueta.

[*Latin ed. p. 233*]

The Sacred Congregation for the Propagation of the Faith, 233, and NAMES. By the Decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has declared: on January 1st, 191f. — Reverend Cosmas Alterio, of the Society of Saint Francis of Sales, appointed Apostolic Prefect of Alto Orinoco. on March 7th. — Reverend Father Firmin Courtemanche, of the Society of African Missionaries, appointed Apostolic Prefect of Fort Jameson. on March 28th. — Reverend Father Aloysius Häne, of the Society of Foreign Missions of Bethlehem in Switzerland, appointed Apostolic Prefect of Arcis Victoriae. on April 25th. — Reverend Father John Plumey, of the Congregation of the Oblates of

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Mary Immaculate, appointed Apostolic Prefect of Garucnsem. — Reverend Father Joseph du Bouchet, S.J., appointed Apostolic Prefect of Arcis Lamy.

THE SACRED CONGREGATION OF RITES, in ROMA, at SETINA, CONCERNING THE CANONIZATION of Blessed Charles of Setta, CONFESSOR; LAYMAN, PROFESSIONALLY of the Order of the Friars Minor.

ON THE QUESTION: Whether a commission for the Re-examination of the cause should be appointed, in this case and for the purpose in question.

The learned Doctor, in his treatise on the twelve degrees of humility, explaining the evangelical passage, writes: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to babes; that is, to the humble. And in this it is apparent that the truth, which is hidden from the proud, is revealed to the humble... for he who commands humility will lead to the truth."

[*Latin ed. p. 234*]

It is truly to be admired that Blessed Charles of Sezze, a lay brother of the Order of Friars Minor, endowed with a gentle nature and having received only the most basic instruction in letters, but adorned with profound humility and ardent charity, wrote more about divine matters than some learned theologians could have achieved, and that he was endowed with other graces, both in life and after his precious death, which occurred on the feast of the Epiphany of Our Lord, in this city, in the year of Our Lord 1837. Wherefore, after proper legal investigations were duly carried out, Clement XIV declared that it was established that he had attained heroic virtue, and Pius IX, having learned that two miracles had been wrought through his intercession, therefore decreed that the solemn beatification could proceed safely. This solemnity was celebrated in the Basilica of the Vatican on January 22, in the year 1882, by His Holiness Pope Leo XIII. Moreover: it seems that the Lord Himself wished to signify to His servant through new wonders, which, as is said, He Himself accomplished through his intercession. Wherefore, the Reverend Father Fortunatus Scipioni, the General Postulator of the Order of Friars Minor, also expressing the sentiments of his entire Order, and with accompanying letters from several sacred prelates and clergy of Sezze, earnestly implored His Holiness Pope Pius XII to order the resumption of the cause of canonization of Blessed Charles of Sezze. Therefore, in the ordinary assembly of the Sacred Congregation, on July 16 of this year, the undersigned Cardinal, Prefect of this Sacred Congregation and also Promoter of the Cause, raised the following question: Whether a commission should be appointed for the resumption of the aforementioned cause of Beatification, in this case and for the purpose in question. After careful consideration by the Eminent and Reverend Fathers Cardinals, and after hearing the Reverend Father Dr. Salvatore Natucci,

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the General Promoter of the Faith, it was decided to respond: Affirmative, that is to say, a commission should be appointed for the resumption of the cause of Beatification, if it pleases His Holiness. Today, the Reverend Father General Promoter, having reported to His Holiness, the Most Blessed Father, having approved the response of the Eminent Fathers, deigned to sign with his own hand the commission for the resumption of the cause of canonization of Blessed Charles of Sezze, Confessor. Given in Rome, on August 4th, Sunday, the eighth day after Pentecost, in the year of Our Lord 1946.

£8 C. Card. SALOTTI, Archbishop, Prefect.

L. S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 235*]

The Sacred Congregation for Rites, in Bruges, regarding the Beatification and Canonization of the Servant of God, Charles M. Schilling, a professed priest of the Regular Clerics of St. Paul, the Barnabites. CONCERNING THE DOUBT: Whether a commission for the introduction of the cause should be appointed, in this case and for the purpose in question. O, the depth of the riches of the wisdom and knowledge of God! How inscrutable are his judgments, and how unsearchable are his ways! (Romans 11:33). This is wonderfully demonstrated, especially in his saints, whom God chooses and takes to himself from all places, according to his will, for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Romans 9:16). They are living temples, in which God, coming, places his dwelling, as in a chosen dwelling place, nourishing them, working wonders, both in their souls and, through their ministry, conferring efficacy upon their actions in the faithful. The Servant of God, Charles M. Schilling, proved to be a shining example of this divine economy. For although he was born into the Lutheran heresy and strongly attached to it, he so readily yielded to God, who gently called him to the Catholic faith, that not only, like another Paul, did he reject the heresy and embrace the true faith, but he generously embraced the path of perfection, and persevered in it until death, as we shall soon see. And indeed: In the town of Akershus, not far from the city of Oslo in Norway, on June 9th, in the year of our Lord 1835, the Servant of God was born, whose parents were Gottlieb Adulphus and Eleonora Berg, honest spouses, but sincerely devoted to the Lutheran sect. The infant was given the name Charles Halfdan at his baptism. As a young man, he became interested in painting, and in order to perfect himself in this art, he went to the city of Düsseldorf, where he attended a renowned academy, to the great benefit of his art, as is evidenced by the many paintings he produced, some of which are worthy of being held in the public galleries of Norway. In that city, he was a guest of a Catholic family, one of whose sons was preparing for the priesthood, with whom he often spoke about religion above all

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others. And so it happened that gradually, false opinions, which were deeply rooted in his mind,

[*Latin ed. p. 236*]

230 Acta Apostolicae Sedis - The official commentary, having taken root, flourished, and the truth of the Catholic faith illuminated his mind ever more. Especially, the desire to experience the Sacrament of Penance grew within him, a Sacrament which the Lutheran heresy lacks, but which the Catholic Church enjoys. But what finally dispelled the last vestiges of doubt, and perhaps more effectively spurred him to conversion, was the extraordinary charity of the Daughters of the Cross, especially of the Most Reverend Mother Emilia, heroically exercised day and night towards the sick, the poor, the orphans, and all the wretched, whether residing in their institution dedicated to their care, or in their homes, or in the squalid hovels from which their infirmaries and their sect recoiled. After seriously considering these and other reasons, and having been perfectly instructed in Catholic doctrine, on November 11th, in the year 1854, he publicly detested the Lutheran heresy before witnesses. Since he had received baptism in infancy, it was recognized as valid, and on the same day, he received the most holy Body of Christ with great joy in his soul, and began a new life as a Christian, setting an example for others. Two years later, he was confirmed with the sacred chrism. He found great delight in attending daily Mass, in making pilgrimages, and in other pious activities, and in participating in the meetings, which they call, of St. Vincent de Paul, which not only instilled in him a reverence for the members of the Academy, but also inspired him to imitation. After returning to Norway, he remained there for several years, making progress in perfection; these advancements matured his religious vocation. He chose the Congregation of Clerics Regular of St. Paul, the Barnabites, to whom he entrusted the guidance of his soul. In the year 1868, he entered the novitiate in the town of Aubigny-sur-Nère (Cher) in France; he made his religious vows first as a novice, and then on December 18th, 1872, he solemnly professed. Three years later, on the same day, he was ordained to the priesthood and elected as the prefect of the novices. In the year 1880, he was unjustly and unfairly expelled from France with the Barnabites. The Servant of God then came to Italy, where he continued his work in the novitiate house in Modetia for seven years, during which time he resided there. According to the new regulations for the novitiate house in the town of Mouscron in Belgium, the Servant of God was, by order of his Superiors, assigned to this house in the year 1887, where he lived for almost twenty years, diligently attending to all priestly duties and to the great benefit of souls. On January 2nd, 1907, weakened by old age, labors, and penances, and having received the sacraments of the Church with great piety, he surrendered his most excellent soul to God, lamented not only by his confreres, who considered

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him a perfect example of priestly and religious life, but also by the entire population of Mouscron, who mourned him as a father, a confessor, and a peacemaker.

[*Latin ed. p. 237*]

The Sacred Congregation of Rites had lost a man greatly beneficial to the world, a reconciler of sinners, a man of outstanding virtue. This reputation for sanctity led to the institution of processes, with ordinary authority, in the Episcopal Curia of Bruges from 1924 to 1932, and through investigative letters in the Curias of Cologne from 1928 to 1929, Paris in 1930, Rome in 1932, and Milan from 1930 to 1931, concerning this reputation, as well as concerning the writings and obedience to the decrees of Pope Urban VIII prohibiting the cult of Servus Dei. By decree of May 19, 1939, the Sacred Congregation, having considered the writings, declared that nothing stood in the way of proceeding further. Several petitions were presented to the Supreme Pontiff, especially by the Bishops of Belgii, with the Archbishop of Mechliniensi at their head, for the introduction of the cause. Therefore, with the legally required formalities observed, and at the urging of the Reverend Father Fausto Codato, the General Postulator of the Congregation of St. Paul, and the Reverend Cardinal Raphael Carolus Rossi, the Promoter of the Cause, a question was raised for discussion at an ordinary meeting of the Sacred Rites held in the Vatican buildings on November 12 of this year: Whether a commission for the introduction of the cause should be appointed, in this case and for the purpose in question, and it was reported accordingly. After hearing this report, and after hearing the votes of the official Prelates, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, it was decided that a commission for the introduction of the cause should be appointed, if it pleased the Most Holy Father. The Cardinal Prefect of the Holy Roman Church, having signed the report presented to the Most Blessed Father, His Holiness, having approved the response of the Cardinals, deigned to sign the commission for the introduction of the cause of Servus Dei Carolus M. Schilling with his own hand. Given in Rome, on November 22, in the year of Our Lord 1946. [Signature] C. Card. SALOTTI, Tit. Praefectus L. & S. [Signature] A. Carinci, Archiep. Seleuc, Secretarius.

[*Latin ed. p. 238*]

=338 Acta Apostolicae Sedis — Commentarium Officiale III. DE BEATIFICATIONE ET CANONIZATIONE SERVI DEI FRATRIS BENILDI, RELIGIOSI PROFESSI EX INSTITUTO FRATRUM SCHOLARUM CHRISTIANARUM. SUPER DUBIO An et de quibus miraculis constet in casu et ad effectum de quo agitur: Leo XIII, Papa, in homilia, quam habuit in sollemni beatificatione B. Ioannis Baptistae De La Salle et Ritae a Cassia, dixit: « Deus faciat, ut praecepta christiana doctrinae altius in pectus mortalium de-

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sciendant, et haec, quae in exitu est, aetas aetas insequatur sanior, pacatior, Christi christianorumque institutorum cupidior. Hoc omen sancti caelites confirmant. Primum et maxime, lumen Ioannis Baptistae in officio teneat ad vitia iuventutem: et eo ipso magistri discant sacri ordinis viros se communi hominum saluti totos et penitus dedere.» Omne hoc in Venerabili Benildo Deus confirmavit; sancti enim fundatoris spiritu repletus, Benildus magister in exemplum factus est, humanam scientiam cum pietate "docens, discipulorum mentem illustrabat atque cor Dei amore permulcebat. « Ipse est magister, scribit S. Bonaventura, qui cathedram habet in caelis, corda hominum in terris (sup. Sap. c. V). Cathedram habet in caelo, qui intus docet corda» (Sup. Lc. c. XIX). Virtutum exempla, quae Venerabilis Benildus, in toto suae vitae cursu demonstravit, tam admiranda visa sunt, et fidelium omnium, praecipue vero Christianarum Scholarum Instituti Sodalium, imitationi proponenda, ut non multo post eius excessum, qui anno 1862 die 13 Augusti contigit, ordinaria auctoritate processus constructio, beatificationis causa die 23 Aprilis mensis anno 1903 apud Sacram hanc Congregationem, Leone XIII Summo Pontifice, fuerit introducta, felicique successu. Apostolicis enim inquisitionibus peractis, Pius XI, Papa, per huius Sacrae Congregationis decretum, die sancto Epiphaniae anno 1928, Servum Dei heroicas virtutes exercuisse edixit. Humano testimonio divinum est modo addendum. Duae enim sanationes ab Causae Actoribus propositae sunt, quae divinae actioni visae sunt tribuendae; super quibus Apostolica auctoritate constructi sunt.

[*Latin ed. p. 239*]

The Sacred Congregation of Rites, having examined the proceedings, declares, based on the legal validity recognized by the decree of July 16, 1941, the following facts:

I. Brother Joachim Donati, of the Institute of the Brothers of Christian Schools, aged over thirty years, began to suffer on April 3, 1931, from a severe headache and other serious symptoms. Five physicians, either in treatment or consultation, diagnosed a tumor in the cerebellum, with a fatal prognosis. Three experts appointed by this Sacred Congregation concur with this diagnosis, both in the diagnosis itself and in the prognosis. However, the forces of nature proved insufficient, and the omnipotent power of God intervened. At the order of the Superiors, fervent prayers were offered for the sick man's healing through the intercession of the Venerable Benildus for nine days. On May 1st, at the third hour of the morning, Brother Joachim suddenly felt himself freed from all pain and found himself perfectly healed, and he has never relapsed into illness. This healing is to be attributed to a miracle, and in addition to the three experts by profession, four of the attending physicians attest to this.

II. Brother Valerian, of the same Institute, born in 1879, had been afflicted several times from his youth until the miraculous healing that oc-

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curred in 1933, by malarial fevers, from which he was greatly weakened. Furthermore, from the age of 12, he began to suffer from a stomach ailment, which worsened to the point of chronic gastritis and duodenitis, with severe anemia, caused by numerous and copious hemorrhages, as well as by relapsing malarial fevers, with the resulting debility, which persisted to the point that, in the five days preceding the healing, he was completely unable to take either food or drink; moreover, he was afflicted by gastric tetany, which frequently constricted his larynx, forcing him to breathe through a cannula artfully inserted. No other ailments were lacking that brought the sick man to the very threshold of death, so that, in the judgment of the physicians, death was imminent. Therefore, on December 11th, the sick man received the sacred viaticum, and on December 14th, he was administered the Extreme Unction. Meanwhile, novenas of prayers were begun by all the members, so that God might deign to work the healing of the sick man through the merits of the Venerable Benildus. The prayers of those who requested it were graciously heard. Furthermore, at the first hour of December 15th, Brother Valerian was overjoyed to have obtained a perfect healing, which the attending physician fully recognized that same morning. He took a normal religious meal on the same day, and the following day he resumed his duties as if he had not suffered such serious infirmities; and he has persevered in good health. The physician attending the patient, as well as four experts appointed by the Sacred Congregation, attest that a miracle intervened.

[*Latin ed. p. 240*]

Acts of the Apostolic See – Official Commentary 240, Concerning both the marvelous healings, previously discussed in the Preliminary Congregation before the Most Reverend Cardinal Alexander Verde. The cause was presented by the Proponent, on July 20th of the year 1943, in the Preliminary Congregation, on July 24th of the year 1945, and in the New Preliminary Congregation on June 11th of the year 1946; finally, in the General Congregation before His Holiness Pope Pius XII on the 28th of the aforementioned month, in which the same Most Reverend Cardinal raised a question to be discussed: Concerning what miracles are to be considered in the case and for the purpose in question. The Most Reverend Cardinals, Officials, and Consultor Fathers each presented their opinions. However, the Most Blessed Father considered it prudent to postpone his decision in this very important matter until this present Sunday of Quinquagesima, so that it might be illuminated by greater light from God through prayer. Therefore, having summoned to him the Most Reverend Cardinals Alexander Verde, the Proponent of the cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and having the most sacred Host reverently exposed, he decreed: That there are two mir-

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acles, brought about through the intercession of the Venerable Benildo, namely, the instantaneous and perfect healing of Brother Joachim Donati from a lethal intracranial tumor, and the healing of Brother Valerian from a severe chronic gastritis and peri-gastritis, and from a very serious state of marasmus. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on February 16th, in the year of Our Lord 1947. [Signature] C. Card. SALOTTI, Archbishop, Prefect. [Signature] S. f A. Carinci, Archbishop of Seleucia, Secretary.

DECREE CONCERNING THE FOUNDER OF THE BROTHERS OF CHRISTIAN INSTRUCTION, BY SAINT GABRIEL.

The Brothers of Christian Instruction, believing that the Blessed Louis Grignion de Montfort was the founder of their order, earnestly requested that they, together with the Fathers of the Missionary Society of Mary and the Daughters of Wisdom, be admitted with equal rights to the solemn canonization of the same Blessed. After deliberation, it was decided...

[*Latin ed. p. 241*]

To the Most Reverend Cardinal La Puma, then Prefect of the Sacred Congregation for Religious, and who, upon request, reported to the Most Holy Pope Pius XII through the undersigned Cardinal Prefect of the Sacred Congregation for Rites, in an audience on May 18, 1941, His Holiness commanded that the matter concerning the founder of the aforementioned Brothers of the Christian Schools, founded by St. Gabriel, be examined and decided upon by the Sacred Congregation for Rites. Furthermore, He commanded that the historical section of the same Sacred Congregation first thoroughly investigate the matter, so that it might afterward be discussed by the Most Reverend Cardinals. Thus, it came to pass that the historical section, possessing authority and expertise, undertook a thorough investigation into the foundation of the Brothers of the Christian Schools, formerly called the Brothers of the Holy Spirit, gathering, sifting, and publishing all relevant sources; upon which, the historical consultants, assembled in a plenary session, each expressed their own opinion. Furthermore, on April 15 of the following year, in an Ordinary Congregation held in the Vatican Palace, the following question was proposed by the Most Reverend Cardinal Federico Tedeschini, Relator: Whether Blessed Louis Mary Grignion de Montfort can be considered the founder, not only of the Society of Priests of Mary and of the Daughters of Wisdom, but also of the Brothers of the Christian Schools of St. Gabriel. The Most Reverend Fathers entrusted with safeguarding the sacred rites, having carefully considered the matter and with the unanimous opinion of the consultants of the historical section before their eyes, responded: Negatively. Indeed, it is established that the founder of the Brothers of the Christian Schools of St. Gabriel was Father Gabriel Deshayes. Subsequently, a report was made to the same Most Holy Pope Pius XII through the undersigned Cardinal Prefect of the Sacred Con-

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gregation for Rites, and His Holiness graciously deigned to confirm the response of the Most Reverend Fathers. April 25, 1947. [Signed] C. Card. SALOTTI, Tit. Praen., Prefect. [Signed] L. S. f A. Carinci, Archp. Seleuc, Secretary. ACTA, vol. XIV, n. 7. — 2-6-1947.

[*Latin ed. p. 242*]

From the Apostolic See – Official Record. ACTA TRIBUNALIUM SACRAE ROMANAE ROTAE. Citation by edict concerning the nullity of marriage (JURKOWSKI-ECHAUST). Since the actual place of residence of the Lady Carolina Echaust, in the aforementioned cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (in ROMA, at the Palazzo della Cancelleria) on the 6th of October, 1947, at the eleventh hour, to resolve the doubt in question, or to subscribe to it, and to set the date for the hearing of the cause before the Rota: Whether there exists a nullity of marriage in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Carolina Echaust, must take care to inform her of this edictal citation. Franciscus Bnennan, President. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 13th of May, 1947. I. Stoppini, Notary.

[*Latin ed. p. 243*]

243 From the Diary of the Roman Curia: DIARIUM ROMANAE CURIAE SECRETARIAE STATI. In a communication from the Secretariat of State dated April 19, 1947, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint His Eminence and Most Reverend Cardinal Benedetto Aloisi Masella, as a Member of the Sacred Congregation for the Eastern Church. Similarly, with communications from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

January 12, 1945. Monsignor Abib Scandal Alessandro, of the Coptic Patriarchate of Alexandria.

January 20, 1946. Monsignor Farrelly Michele J., of the Parochial Diocese of Dubuque.

January 20, 1946. Monsignor Hradecky Venceslao Cirillo, of the same Archdiocese.

January 20, 1946. Monsignor Kriebs Giovanni Federico, of the same Archdiocese.

January 20, 1946. Monsignor Lenihan Daniele J., of the same Archdiocese.

January 20, 1946. Monsignor Martin Michele Giuseppe, of the same

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Archdiocese.

January 20, 1946. Monsignor Meyer Alfredo P., of the same Archdiocese.

January 20, 1946. Monsignor Miller Carlo Giuseppe, of the same Archdiocese.

January 20, 1946. Monsignor Mulligan Francesco P., of the same Archdiocese.

January 20, 1946. Monsignor Murphy Riccardo Paolo, of the same Archdiocese.

January 20, 1946. Monsignor Rooney Tommaso J., of the same Archdiocese.

January 20, 1946. Monsignor Zeven Giuseppe J., of the same Archdiocese.

February 23, 1946. Monsignor Pontieri Giuseppe, of the Diocese of Cassano all'Ionio.

February 23, 1946. Monsignor Raimondi Pietro, of the same Diocese.

February 23, 1946. Monsignor Paolini Renato, of the Diocese of Montefeltro.

February 23, 1946. Monsignor Giorgetti Dante, of the Diocese of Orvieto.

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - Commentarium Officiale 244, March 27, 1946. Most Reverend Bravo Paredes Ferdinand, of the diocese of Tulancingo. April 11: Most Reverend Feron Francis Joseph, of the diocese of Ruremonde. April 28: Most Reverend Grabowski John Eugene, of the diocese of Wihona. May 8: Most Reverend Cappelletti Virgil, of the archdiocese of Milan. June 17: Most Reverend Poggi Constantine, of the diocese of Bobbio. June: Most Reverend Cassidy Joseph G., of the diocese of Savannah, Atlanta. June: Most Reverend Dodwell Edward J., of the same diocese. July 9: Most Reverend Goossens Thomas, of the diocese of 's-Hertogenbosch. July 14: Most Reverend Kallarakel Jacob, of the diocese of Changana cherry. July: Most Reverend Kattakayam Jacob, of the same diocese. July: Most Reverend Öamanis Joseph, of the archdiocese of Riga. July 20: Most Reverend Del Frate Angelo, of the archdiocese of Milan. August 5: Most Reverend Sweere Peter, of the diocese of Breda. August: Most Reverend van Gils Leonardo, of the same diocese. August 21: Most Reverend Long James, of the diocese of Christchurch. October 21: Most Reverend Van Hove Alphonsus, of the diocese of Bruges. October: Most Reverend Lebon Joseph, of the diocese of Namur. October: Most Reverend Litt Ferdinand, of the diocese of Liegi. October: Most Reverend Maere Renato, of the diocese of Gand. October 30: Most Reverend De Sonsa Anthony Paul Lino, of the diocese of Goccino. October: Most Reverend Platinbo do Rosario Monteiro Francis Gaetano, of the same diocese. October: Most Reverend Bargagnati Peter, of the diocese of Fabriano. October 31: Most Reverend Fragni

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Sebastian, of the diocese of Ozieri. November 15: Most Reverend Eoenraadt William, of the diocese of Breda. November: Most Reverend Alba Joseph Michael, of the archdiocese of Guadalajara. November: Most Reverend Flores Severus, of the same archdiocese. November: Most Reverend Ruiz Vidaurri Joseph, of the same archdiocese. November: Most Reverend Morabito Francis, of the archdiocese of Reggio Calabria. November 23: Most Reverend Torriani Carlo, of the diocese of Alessandria. November: Most Reverend Ghihaudo John, of the diocese of Cuneo. November: Most Reverend Oorsellini Dominic, of the archdiocese of Genoa. November: Most Reverend Leccaro James, of the same archdiocese.

[*Latin ed. p. 245*]

Diarium Romanae Curiae 245, 23 November 1946. Most Reverend Adam Leonida, of the diocese of Sherbrooke. Most Reverend Boviner Leone, of the same diocese.

Most Reverend Bara valle Nicola, of the archdiocese of Turin. Most Reverend Garn eri Giuseppe, of the same archdiocese.

Most Reverend Allevi Luigi, of the archdiocese of Camerino. 9 December.

Most Reverend Cecchini Luigi, of the same archdiocese.

Most Reverend Marangoni Carlo, of the same archdiocese.

Most Reverend André Leonzio, of the diocese of Namur.

Most Reverend Blaimont Pietro, of the same diocese.

Most Reverend Collard Armando, of the same diocese.

Most Reverend Koerperich Riccardo, of the same diocese.

Most Reverend Brosseau Ettore David, of the archdiocese of Ottawa.

Most Reverend Brunet Paolo Edoardo, of the same archdiocese.

12 January 1947.

Most Reverend Varga Giovanni, of the diocese of Sabana.

Most Reverend Ceria Giuseppe, of the diocese of Chiavari.

Most Reverend Piro Leonardo, of the diocese of Ischia.

Most Reverend Ponti Enrico (Rome).

Most Reverend Tosatti Luigi, of the diocese of Carpi.

12 February.

Most Reverend Agostini Enrico (Rome).

15.

Most Reverend Li, Santi Giorgio, of the archdiocese of Palermo.

Most Reverend Mancini Giuseppe (Rome).

Most Reverend Veches Abelardo, of the diocese of Vacia.

Most Reverend Duarte Mira Raul, of the diocese of Aveiro.

27.

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Most Reverend Saniore Antonio, of the diocese of Piacenza.

Most Reverend Santopaolo Beniamino, of the archdiocese of Fermo.

Most Reverend Attard Salvatore, of the diocese of Gozo.

Most Reverend Cauchi Maurizio, of the same diocese.

Most Reverend Bob Giorgio, of the diocese of Maramures.

Most Reverend Bicchierai Giuseppe, of the archdiocese of Milan.

12 April.

Most Reverend Escrivá de Balaguer y Albas Giuseppe, of the diocese of Madrid.

Secret Chamberlains in Ordinary:

June.

Most Reverend Koudis Raffaele, of the diocese of Telsia.

Most Reverend Narjauskas Giorgio, of the same diocese.

Most Reverend Simaitis Antonio, of the same diocese.

Most Reverend V.ytautas DikavrciuS, of the same diocese.

Most Reverend Ciraitis Francesco, of the diocese of Vilkaviskis.

Most Reverend Povilaitis Adamo Simone, of the same diocese.

[*Latin ed. p. 246*]

Acta Apostolicae Sedis - Official Commentary 246 8 5 June July 1939. Most Reverend Giovanni Valáitis, of the same diocese. Most Reverend Terenzio Otto Hogan, of the diocese of Hallahabad. May 1943. Most Reverend Antonio Lukac, of the apostolic administration of Satumare in Czechoslovakia. March 16, 1944. Most Reverend Basilio Markle, of the archdiocese of Toronto. February 4, 1945. Most Reverend Carlo Ormaechea, of the diocese of Ponce. July 14, 1946. Most Reverend Giuseppe J. Hale, of the diocese of Winona. August 5. Most Reverend Neemeh Semaan, of the Latin Patriarchate of Jerusalem. Most Reverend Antonio Vergani, of the same Patriarchate. October 13. Most Reverend Giovanni Tobolak, of the archdiocese of Cracow. Most Reverend Pietro Paolo Saydon, of the archdiocese of Malta. Most Reverend Giovanni Campanella, of the archdiocese of Messines. Most Reverend Luigi Ohiantore, of the archdiocese of Turin. 21. Most Reverend Matteo Francesco Desckers, of the diocese of 's-Hertogenbosch. 30. Most Reverend Raffaele Pellecchia, of the diocese of Avellino. Most Reverend Giovanni Perniola, of the archdiocese of Bari. Most Reverend Giorgio Neduparambil, of the diocese of Coccin. Most Reverend Carlo Bove, of the diocese of Privemo. Most Reverend Giuseppe Turrini, of the diocese of Verona. November 15. Most Reverend Antonio Mirra, of the diocese of Lacedonia. 23. Most Reverend Angelo Mariani, of the archdiocese of Benevento. Most Reverend Carlo Montini, of the diocese of Brzesc. Most Reverend Luigi Perriccioli, of the diocese of Città della Pieve. Most Reverend Luigi Canevaro, of the archdiocese

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of Genoa. Most Reverend Giovanni Cicali, of the same archdiocese. Most Reverend Domenico Di Cole, of the diocese of Marsi. Most Reverend Pompeo Borgiezio, of the archdiocese of Turin. Most Reverend Luigi Gorgellino, of the same archdiocese. 21. Most Reverend Pio Palla, of the diocese of Rieti. 25. Most Reverend Abele Conigli, of the archdiocese of Modena. Most Reverend Adelmo Righi, of the same archdiocese. December 9. Most Reverend Leone Antonio Fálger, of the archdiocese of Dubuque. Most Reverend Pietro Ciceri, of the diocese of Novara. Most Reverend Giuseppe Tirazzi, of the same diocese. Most Reverend Mario Prestinoni, of the same diocese. Most Reverend Giulio Zolla, of the same diocese. 1. Most Reverend Egidio Francini, of the diocese of Arezzo.

[*Latin ed. p. 247*]

From the Diary of the Roman Curia, December 17, 1946.

Most Reverend Chaloux Adeodato, of the Archdiocese of Ottawa.

Most Reverend O'Neül Giovanni, of the same Archdiocese.

Most Reverend Tessier Massimo, of the same Archdiocese.

December 21.

Most Reverend Asguti Adamo, of the Diocese of Alba Reale.

Most Reverend Beiczy Giulio, of the same Diocese.

Most Reverend Bonafede Mentore, of the Diocese of Amelia.

Most Reverend Calvo Oscar, of the Apostolic Vicariate of Guam.

Most Reverend De Marte Nicola, of the Diocese of Oppido Manierino.

Most Reverend De Martino Nicola, of the Diocese of Lodi.

Most Reverend Dömötor Stefano, of the Diocese of Alba Reale.

Most Reverend Doroszlai Adalberto, of the same Diocese.

Most Reverend Piersanti Giuseppe M., of the Archdiocese of Camerino.

Most Reverend Q.uitadamo Nicola, of the Archdiocese of Manfredonia.

Most Reverend Salvagno Tullio, of the Diocese of Ohioggia.

Most Reverend Szen Giuseppe, of the Diocese of Cassovia.

Most Reverend Virgili Lavinio (Rome).

December 22.

Most Reverend Doroszlai Adalberto, of the Diocese of Alba Reale, as of January 1947.

Most Reverend Piotanti Antonio, of the Diocese of Bertinoro.

December 12.

Most Reverend Fogliani Ambrogio, of the Diocese of Como.

December 21.

Most Reverend M asia Giovanni, of the Archdiocese of Sassari.

Most Reverend Sechi Vincenzo, of the same Archdiocese.

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Most Reverend Tedde Antonio, of the same Archdiocese.

December 22.

Most Reverend Danesi Giovanni, of the Diocese of Chiavari.

Most Reverend Zimino Antonio, of the same Diocese.

Most Reverend D'Arco Agostino, of the Diocese of Ischia.

February 25.

Most Reverend Giovannetti Alberto, of the suburbicarian Diocese of Sabina and Poggio Mirteto, March.

Most Reverend Eecher Celestino, of the Archdiocese of Trento.

December 20.

Most Reverend De Liva Ottavio, of the Archdiocese of Udine.

December 27.

Most Reverend Haberle Alfredo, of the Diocese of Basle.

April 22.

Most Reverend Grienti Salvatore, of the Diocese of Noto.

Most Reverend Grillo Luigi, of the Diocese of Policastro.

May 2.

Most Reverend Filbrij Francesco Bernardo G. M., of the Diocese of Haarlem.

Most Reverend Henning Cornelio Giuseppe, of the same Diocese.

[*Latin ed. p. 248*]

Acts 248 of the Apostolic See – Official Commentary concerning the Secret Chamberlains, Sword-bearers, and Cap-bearers in extraordinary service to His Holiness: February 24, 1944. June 1946. December 22, 1946. February 19, 1947. April 18, 1947.

Mr. De Maupéou Gastone, of the diocese of Toulouse.

Mr. Haverty Clarenzio, of the diocese of Savannah-Atlanta.

Mr. Spalding Ugo, of the same diocese.

Mr. Conte de Rorthays Raimondo, of the diocese of Luçon.

Mr. Conte Forni Paolo, of the archdiocese of Modena.

Mr. Conte Çataldi Enrico (Rome).

Mr. Barone Donna Giovanni, of the archdiocese of Turin.

Mr. Ward Erberto, of the diocese of Portsmouth.

Chamberlains of honor in the purple attire of His Holiness:

November 1, 1946.

Most Reverend Italo Gentile, of the diocese of Pontremoli.

January 12, 1947.

Most Reverend Bruno Fagiolo, of the diocese of Segni.

February 1, 1947.

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Most Reverend Francesco Fornelli, of the diocese of Bitonto.

February 1, 1947.

Most Reverend Rocco Mancini, of the same diocese.

Most Reverend Alfredo Nicola Tosti, of the diocese of Anagni.

Most Reverend Gioacchino De Palo, of the diocese of Ruvo.

Chamberlain of honor "extra Urbem" of His Holiness:

March 25, 1947.

Most Reverend Ezechiele Beltrán, of the archdiocese of La Paz.

Chamberlains of honor, sword-bearers, and cap-bearers in extraordinary service to His Holiness:

May 20, 1946.

December 23, 1946.

December 26, 1947.

January 11, Mr. Salvatore Camera (Rome).

Mr. Fernando Antiliei (Rome).

Mr. Fausto Lumia, of the diocese of Terni.

Mr. Oreste Milani-Valerio (Rome).

Mr. Giuseppe Ricciardi, of the archdiocese of Milan.

Mr. Vittorino Veronese (Rome).

Chaplains of honor "extra Urbem" of His Holiness:

November 30, 1943.

Most Reverend Macedonio Mercado, of the archdiocese of La Paz.

December 21, 1946.

Most Reverend Ladislao Nemeth, of the diocese of Alba Reale.

[*Latin ed. p. 249*]

Year and Volume XXXIX, July 15, 1947 (Series n, Volume XIV) - No. 8. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF THE BLESSED JOHN DE BRITTO, MARTYR, BERNARDINE REALINO, AND JOSEPH CAFASSO, CONFESSORS, WHICH TOOK PLACE ON THE TWENTY-SECOND DAY OF THE MONTH OF JUNE IN THE YEAR ONE THOUSAND NINE HUNDRED AND FORTY-SEVEN IN THE BASILICA OF THE VATICAN. Before the Supreme Pontiff pronounced the decree by which the Blessed John de Britto, Martyr, and Bernardine Realino and Joseph Cafasso, Confessors, were adorned with the honors of sanctity, the Reverend Father Anthony Bacci, Prefect of the Briefs to Princes, in the name of His Holiness, spoke these words: "The solemn moment has arrived when the Supreme Pontiff, in the majesty of this Vatican Basilica, which seems to reflect some celestial splendor with its countless star-shaped lamps, is about to decree the highest honors of sanctity to

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the Blessed John de Britto, Martyr, and Bernardine Realino and Joseph Cafasso, Confessors, whose cause has been thoroughly investigated and proven. Therefore, let us listen to the venerable words of the Supreme Pontiff; and, admiring the exalted virtue of these blessed souls, let us strive to follow in their most holy footsteps, and let us implore their powerful intercession, both for ourselves and for our own, and for the entire human race, so greatly disturbed and anxious today, through our prayers. Then, Our Holy Father, seated, solemnly pronounced from the Chair of Saint Peter: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion..."

[*Latin ed. p. 250*]

Acts of the Apostolic See – Official Commentary 250, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Ourselves; after mature deliberation and frequently imploring divine assistance, and with the counsel of Venerable Brothers, Our Cardinals, Patriarchs, Archbishops, and Bishops residing in the City; We decree and define that the Blessed John de Britto, Martyr; Joseph Cafasso, and Bernardine Realino, Confessors, are Saints, and We add them to the Catalogue of Saints; We decree that their memory should be devoutly observed each year by the entire Church on the day of their birth, namely, John de Britto on the fourth of February, Joseph Cafasso on the twenty-third of June, and Bernardine Realino on the second of July. In the name of the Father, and the Son, and the Holy Spirit. Amen. HOMILY TO THE MOST HOLY LORD, TO OUR VENERABLE BROTHERS, BELOVED SONS: Today, as we behold new stars shining in the bright heavens of the Church, We speak of illustrious men, whom We recently, with the inspiration of the Divine Power, adorned with the insignia of sanctity, who gently call us and invite us to a place where we shall not find the fleeting and uncertain pleasures of this life, but rather, eternal, stable, and lasting blessedness: "For their voice speaks of virtue itself," namely, Christian virtue, by which, with courage and diligence, and with the help of heavenly assistance, a path is opened and an entrance is made to those who strive to reach the stars. Therefore, it is pleasing to contemplate their excellent examples, so that we may burn with the most ardent desire to imitate and pursue them. John de Britto, moved by a certain heavenly impulse and inspired by the Holy Spirit, sought the cloister of the Society of Jesus, having left the Royal Court of Lusitania, where he served in an honorable office; and there, he was so rightly, so holily instructed and conformed, that he not only edified his companions, but even his superiors.

[*Latin ed. p. 251*]

The acts of Pope Pius XII would inspire admiration. And inflamed with

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the most vehement zeal for the apostolate, he considered it a great honor to leave his homeland, and, having crossed vast stretches of the ocean, to go to the most extensive regions of India, and there to preach the doctrine, the love, and the Kingdom of Jesus Christ. How many labors he undertook with indefatigable alacrity, how many perils he overcame with the greatest fortitude, and how many, indeed, miracles he accomplished, thanks to God's gift, so that he might lead countless people, to whom the Catholic religion was either entirely unknown, or subject to contempt and disgrace, to the precepts of the Divine Redeemer, and, through the sacred laver of baptism, make them heirs of eternal life and of heavenly blessedness. Saint Francis Xavier, his most devoted imitator and emulator, lived with vivid and active faith, burned with ardent charity, and, having placed all his hope in God, he was never conquered by any difficulties, nor ever frightened by any threats, but introduced civil and Christian customs to new peoples, and extended the boundaries of the Kingdom of Jesus Christ to lands hitherto unknown, with all his might. And finally, he could embody that great saying of the Apostle of the Gentiles: "For to me, to live is Christ, and to die is gain." For he himself, after enduring long and arduous apostolic labors, after overcoming the most difficult trials of his own life not once, but many times, was seized by the fury of hostile pagans, and then, having received the palm of martyrdom with a most pious death, he was beheaded.

What John de Britto accomplished in distant and foreign lands, Bernardinus Realino accomplished in his own homeland, with no less fruit and benefit. Indeed, having rejected his paternal inheritance and the honorable position he held, he entered the Society of Loyola, and there, living most faithfully, he shone with the praises of all virtues, so that, in a short space of time, he seemed to have reached the pinnacle of sanctity. Having, indeed, happily attained these virtues, thanks to divine grace, he did nothing further, so that he might, through suitable discourses addressed to citizens of any order, and through counsel...

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - With the official commentary, and with persuasions imparted most prudently, and especially through the shining example of his own life, he earnestly recommended to all those he could reach, the pursuit of virtue. Moreover, when he delivered sermons, whether before the uneducated and working classes, or before men of higher fortune and culture, or even before the clergy – whose proper instruction, discipline, and sanctity he greatly promoted – he so skillfully won the hearts of his audience, that he powerfully moved them to correct their faults and to undertake suitable endeavors for the renewal of their lives. But above all, he reaped abundant and salutary fruits in the sacred tribunal of penance. There, whether the members were chilled

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by winter's cold, or perspired with summer's heat, he received everyone with a benevolent and gentle countenance for a long period of time; he stirred hardened and sin-stained souls to tears, and inspired them to seek good; he comforted the afflicted and miserable with every effort; he strengthened, encouraged, and prudently guided those who were doubtful, wavering, and discouraged; and those who were sluggish, negligent, or not sufficiently virtuous, he earnestly urged to strive daily for greater progress in Christian perfection. And so it happened that, when after his most pious death he ascended to the heavens, all mourned and wept for him as if for a father, a teacher, an apostle. Joseph Cafasso, even from his youth, displayed the most remarkable signs of sanctity. He preserved the pure innocence of a lily, surrounded by the thorns of penance, and remained unblemished; and he strongly encouraged all those he could, with the sweetness of his spirit, his words, and his examples, to pursue virtue. Moreover, enriched with the dignity of the priesthood, he so infused his entire life's activity with divine power and divine inspiration, that it seemed as though he himself no longer lived, but that Christ lived in him. He restored wandering and misled people to the right path, illuminated the minds of those whose understanding was obscured with the truth, stirred up souls consumed by vice to seek forgiveness from the Father of mercies, comforted the unfortunate and all kinds of the miserable, and led them to eternal salvation.

[*Latin ed. p. 253*]

Acta Pii Pp. XII, 253: Ad suscitandam spem in captivis, ad visitandos eos in carceribus et ad restituendos ad bonam vitam, et denique, ad consolatos, qui capitali poena damnantur, ad effundendas ultimas lacrimas, et ad consecrandos obitos sacris caelestibus muneribus, haec omnia, nulli non tempore, summa cum voluptate perpetuabat. Sed quod peculiare videtur munus, eidem providentis Dei consilio commendatum, hoc est: clerum nempe, evangelicae integritate doctrinae, instituere et conformare, et eundem, non sine uberrimis fructibus, ad sacerdotalem perfectionem excitare, quam maxime. Cum igitur, virtutibus et meritis ornatus, ad finem vitae mortalis pervenisset, mortem non reformidavit, sed libenter exspectavit; et suaviter ardens, et ulnis ad caelum erectis, quasi caelestia iam praeveniret et deliberaret gaudia, ad superos choros ascendit. Habetis, Venerabiles Fratres et dilecti filii, haec praeclara exempla sanctitatis, veluti ante oculos posita; in ea igitur, animo studioso et volente, contemplamini. Discant potissimum a Sancto Ioanne de Britto, apostolatus ardor et fortitudinem invictam, usque ad mortem, qui sacris expeditionibus inter gentes externas operam dant; discant vero, qui apud suos, in animarum salutem incumbunt, a Sancto Bernardino Realino et a Sancto Iosepho Cafasso, indefatigabilem alacritatem, patientiam, benignitatem, atque constantiam imprimis in sancta precatione, quandoquidem, non propitia

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Deo, omnis humanus labor vanus est et inefficax. Omnes denique ab iisdem ad christianam perfectionem se excitatos sentiant, quicumque volunt – ut officium gravissimum est – ex hoc terrestri exsilio ad caelestem patriam contendere, ubi sempiterna pace fruemur et summa felicitate. Amen.

[*Latin ed. p. 254*]

Acts of the Apostolic See - Official Commentary on the Letter to the Most Reverend Father James Charles, Titular Archbishop of Saint Mary, of the Roman Rite, Cardinal McGuisan, Archbishop of Toronto, whom We appoint as Legate to the Marian Congress from all of Canada, to be held in the city of Ottawa.

PIUS PP. XII, To Our Beloved Son, greetings and the Apostolic Blessing.

From the Archdiocese of Ottawa, which is approaching its first hundred years, its diligent and pious Shepherd desires to offer solemn thanks to the One God and the Trinity for the benefits received, and in order to fulfill this duty of religion and piety, he seeks to entrust this matter to the maternal protection of the Blessed Virgin Mary. For this reason, a Marian Congress has been convened in the city of Ottawa, from all of Canada, which promises to be distinguished by the splendor of sacred ceremonies, the attendance of clergy and people, arguments for the development of doctrine, precepts for the inculcation of morals, and, above all, a rich spiritual harvest.

Since everything that pertains to arousing the devotion of the faithful is something that we must and ought to promote, we not only rejoice in the forthcoming celebration, but we also desire to contribute to the joy of that holy occasion, for the sake of Our benevolence towards the Canadian nation.

Therefore, Our Beloved Son, We appoint, nominate, and make you a Legate, to preside over the solemnities of the Marian Congress in Our name and with Our authority; and We have no doubt that you will perform this honorable task so that it will bring benefit to the Church, joy to Us, and abundant merit to yourself.

Therefore, it will be your duty to offer Our greetings and encouragement to those attending the Marian festivities, and especially to the faithful of the Archdiocese of Ottawa. After long deliberation, and considering what would be most appropriate and beneficial for this time, Our interpreter, as it were, Our voice, has suggested a plan that has come to Our mind.

What is more necessary and desirable in our time than freedom and the proper use of freedom, for the glory of God and for the profession, defense, and preservation of true faith? Freedom, the most precious heavenly gift, by which man spontaneously obeys the majesty of God and His law, and thereby becomes noble and happy, is also the preserver and cultivator of

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the universal order. We must consider how it is acquired, to what end it tends, and by what limits it is constrained.

[*Latin ed. p. 255*]

From the Acts of Pope Pius XII, page 255: "The divine oracles declare most clearly: 'If you remain in my word, then you are truly my disciples, and you will know the truth, and the truth will set you free.' " It is not freedom, if rightly understood, whatever unrestrained power to say or do anything; it is not impunity in error and in wrongdoing. Truth is the mother of freedom; truth itself is light, the vehicle, the glory. But Christ is the Truth, by whom we know hidden things and perfect justice; and Christ was brought into the world through Mary: "The Truth, which was with the Father, came forth from the earth, that it might also be in the womb of the mother. The Truth, by which the world is held together, came forth from the earth, to be carried in the hands of a woman." Thus, true freedom proceeds from Mary, who was the freest of all, because she was the holiest of all, and also the teacher of all virtues. She instructs her children and her clients how they may free themselves from falsehood and from evil, and how they may spend their mortal lives so wisely, doing good to others, gaining greater praise for God, and constantly progressing towards better things. Therefore, let all who are called and are Christians strive and contend, with the help of the Virgin Mother, to preserve the dignity, hope, and salvation of the human race, and to conform their own conduct most closely to the conduct of Mary: for they shine with an imitable grace and a radiant light: "What is more noble than the Mother of God? What is more splendid than she, whom Splendor himself has chosen?"

These things, beloved Son, we speak and exhort to those present at our Octavian gathering, also reminding them that we place great hope in the serious undertaking that they are pursuing, namely, to restore everything in Christ, according to the norm and spirit of the Gospel, to reform the world, which has unfortunately strayed too far, and to restore it to a favorable order and state. In order that the Marian gathering mentioned above may produce greater spiritual fruits, we grant you the faculty, at whatever day you may choose, after the Sacred rites have been performed according to our authority, to impart the Apostolic Blessing to the faithful present, with a plenary indulgence granted to them, according to the usual prescriptions of the Church. Finally, we have nothing else to do but to bestow our abundant blessings upon you, beloved Son, and upon the Venerable Brother, the Octavian Archbishop, as well as upon the bishops, priests, and faithful who participate in or in any way favor the sacred Marian celebrations of the Octavians, and we earnestly desire that all, with Mary and through Mary, the Mother of God and of men, may attain to truth and freedom.

1 John 8:32

St. Augustine, *Sermo* 185, 1; Migne, *PL*, vol. 38, col. 9&7.

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St. Ambrose, *De virginibus*, book 1, chapter 11, 1; Migne, *PL*, vol. 15, col. 220.

[*Latin ed. p. 256*]

Acta Apostolicae Sedis - Commentarium Officiale 256 quae ex Deo sunt et ad Deum ducunt, amatores eximii et praecones diserti. Datum Romae apud S. Petrum, die xxv mensis Martii, in festo Annuntiationis B. Mariae Virginis, anno MDCCCCXLVII, Pontificatus Nostri nono. PIUS PP. XII

Ad Reverendissimum P. D. JOSEPHUM CHARBONNEAU, Archiepiscopum MARIANOPOLITANUM!

De Conventibus a Iuvenibus Operariis Christianis Canadiensis Indictis.

Within a few weeks, your Archdiocese will welcome numerous young workers, coming from all parts of Canada, and gathered under the sign of Christ Jesus, to celebrate together a National Congress of Christian Young Workers of Canada. On this occasion, expanding their horizons, these dear young people will hold a week of studies, to which they invite their brothers from the Americas and from all countries, wishing thereby to demonstrate the spiritual fraternity that unites all the youth of the working world, under whatever skies they labor, as well as the unity and coordination of the means of apostolate employed, to restore to so many materialized souls their dignity and their freedom as children of God. This is an event of importance, of which the common Father of the faithful could not be indifferent. Already, on the eve of this devastating war, He was preparing to receive in the Eternal City legions of young Christian workers, and to reserve for them the most paternal welcome. While awaiting the time when world circumstances will again allow this project to be realized, it is with joy that he takes advantage of the occasion of these upcoming Canadian gatherings to renew, through your benevolent intervention, his exhortations and his encouragements. Indeed, the place they occupy in the great Catholic family is worthy of particular consideration. Do they not, more than others, need help and comfort, as they take a greater part, by their condition, in the burdens of men, and as they are also exposed to more dangers? And will anyone be surprised, therefore, that the Vicar of Jesus Christ reserves a place of honor in his heart for these dear children? We ask you, therefore, to let them know, or rather, to remind them – for We have already given them ample proof of this – that We cherish them with a

[*Latin ed. p. 257*]

The Acts of Pope Pius XII, page 257, speak of a special affection and that they are, in particular, the object of Our prayers and pastoral concerns. The Congress of Montreal will also provide them with an opportunity to reflect anew on the great principles that must guide their formation and their zeal. At the foundation, there must be a solid knowledge of the truths of the Faith, which their study groups will deepen and strengthen within

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them; for, aspirations, however generous they may be, without the light of revealed doctrine, would be nothing but fleeting flames or illusions; a loyal practice of Christian morality, nourished by the frequent reception of the sacraments, where divine grace is drawn from its source; a great attachment to the Church, *columna veritatis*, through the Hierarchy, in which resides the very authority of Our Lord Jesus Christ. These are the essential conditions of all true Catholic Action, through which the laity are to exercise, as Saint Peter says in a inspired metaphor, a royal priesthood. Young workers, young men and women, are especially called to this. Did Our predecessor, Pope Pius XI, of blessed memory, not say in his famous encyclical *Quadragesimo anno*, that "the apostles of the workers will be the workers themselves"? This is what the great movement of Christian Young Workers has so well understood, and the results, of which the Congress of Montreal will be able to speak, after a period already rich in experiences, will be the most convincing proof of the excellence of this apostolate.

But We also know that problems are now arising, not only locally, but often, as has been said, on a global scale. Barriers tend, thanks be to God, to be lowered between countries and even between continents, whereby the unity of the human race is further affirmed. And the progress of technology, in turn, increasingly favors the intermingling of peoples. It is therefore understood that even questions relating to the apostolate must be considered from an international perspective. The front of labor, in particular, which tends to be established everywhere since the war, has aspects of a spiritual order, which must also be addressed, with the same concerns for universality. Therefore, it is not unimportant that the Congress and the Jocist Study Week of Montreal, with the participation of so many foreign delegations, are concerned to ensure that Christian Young Workers, in all the countries where they are established, have a unity of method and action, while, of course, safeguarding the institutional rules and the unchangeable traditions of the Church. There is no doubt then that the solution to this... (1 Timothy 3:15).

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale. We hope that no flaw, nor any defect, may be found therein. For this, we rely on the wisdom and discernment of the leaders formed by the Christian Workers' Youth, on the depth of their Christian understanding, as well as on the appropriate guidance of the Hierarchy. There is no doubt that, if well-intentioned, the members of the Montreal Congress, under your enlightened guidance, will accomplish excellent work, which the Lord will not fail to enrich with His divine light and energy. Therefore, we expect much from these Canadian days, which will be a great example for the Jocist sections of all countries. Once again, We rejoice greatly in the holy victories that this movement has already achieved everywhere; We congratulate its founder, its leaders,

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its chaplains from the bottom of our hearts, and We impart, through your eager hands, to this chosen portion of the flock of Christ Jesus, as a pledge of the greatest heavenly favors, Our Apostolic Blessing. * From the Vatican, May 24, 1947. PIUS PP. XII ALLOCUTIONES I Ad E mos PP. Cardinales, in festo S. Eugenii I Pp., Beatissimo Patri fausta ominantes*. IN THE YEAR 1947. Once again, the recurrence of the feast of Our holy Predecessor and celestial Patron offers Us the opportunity to converse with you, Venerable Brothers, about the great questions, the formidable events of the present time, and the dangers that threaten the entire world. May this outpouring of Our mind and Our heart, and the correspondence of thoughts and feelings, of which your venerated Dean has given such grateful testimony, be for each of you, Our intimate advisors and faithful collaborators, and for Ourselves, an encouragement to continue with renewed confidence, with doubled energy, with serene dedication, that work of apostolate, which today, more than ever, weighs upon all the laborers in the Lord's vineyard, upon all the ministers of the Sanctuary. The year 1947! What judgment will future ages give it? June 2, 1947.

[*Latin ed. p. 259*]

Acts of Pope Pius XII, 259. He is now almost halfway through his pontificate, and up to this point, to this very moment in which we speak, has he brought to the world anything other than an apparently irreconcilable antithesis between the terrible flood of problems to be resolved, in which the world is sinking and becoming entangled, and the humiliating poverty of their solutions? The judgment of history will correspond to the fruits that events and deliberations will produce in the remaining months of the year. Future generations will either bless or curse him, depending on whether he represents for the great human family a starting point towards the awakening of the sentiment of fraternity, which is realized in an order of law and peace worthy of man, beneficial to all and tolerable to all, or instead a progressive decline into those stagnant marshes of discord and violence, from which only the miasmic and deleterious fumes of new and incalculable calamities can emanate.

SECURITY. The wounds caused by the war are not yet healed; some, indeed, have become deeper and more inflamed. Has so much been spoken of general security, which should have been the fruit of victory? But where is it? Have not the impressions of uncertainty, the fear of war, vanished, or at least diminished? If one considers things in their reality, it must be recognized that it is not possible, even with the best intentions, to establish, from the outset, that security to which humanity so ardently aspires. But then, alas! Are those post-war and peace arrangements to be taken, which have nothing to do with the punishment of war criminals, but which arouse the most bitter disappointments, especially in those who bear no responsibility for the faults of past regimes, from which they were, in fact, persecuted

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and oppressed! Or is it thought that the edifice of general security can be provided by accumulating in its foundations vast ruins, not only material, but also of living humanity? How could Europe feel secure, whose members are in the throes of despair and discouragement, dark and gloomy forces of disintegration, of which those who incite tomorrow will easily abuse, as those of yesterday did? We know too well the extent and gravity of the nameless horrors with which a defeated system desolated the face of Europe, and we do not wish to diminish the accumulation of its guilt. But how could...

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentarium Officiale: Quid est, igitur, quod populi victoris, qui ipsi vel adoptant vel tolerantes sunt methodos odii et violentiae, per quas illud systema vivebat et agibat, utentur armis, cuius usus in manibus aliorum indignationem iustam suscitavit? Et quis vir prudens umquam in ruina et miseria proximi quaerit securitatem et stabilitatem suam? Quare, iterum, populos hortamur et monemus: Securitas, inquantum ea hic pertingere potest, nisi in sanitate, physica et morali, populi, in ordine publico recto intra fines, et, foris, in relationibus normalibus boni vicinitatis fundatur. Nunc, hae relationes normales, etiam post secundum bellum mundanum, adhuc possunt renovari. Ut regatores civitatum hanc occasionem non praetermittant; ea enim (Deo non nôlessis!) ultima esse posset.

PROSPERITAS: Multum etiam de prosperitate universali locutum est, quae eodem modo, ut fructus victoriae, maturari debuit. Ubi est illa? Dubium est, sunt loca in quibus machinae velociter moventur et sine intermissione ad plenam capacitatem laborant. Productio, superproductio! Hoc est clavus aureus, secretum ad delendum usque ad ultimam vestigium mala bella, ad implendum omnia quae ab eo cavata sunt. Sed prosperitas nationum non potest firmiter et securiter esse, nisi si communis est omnium. Quare non excluditur quod inertia et impedita facultas commercii, ad quae alii populi coacti sunt, brevi tempore, crises oeconomicas et disoccupationem etiam in aliis affereant.

LIBERTAS: Multum etiam de ordine libertatis locutum est, quae alius fructus exquisitus victoriae esset, libertas triumphans super arbitrium et violentiam. Sed illa non potest florescere nisi ubi ius et lex regnant et efficaciter observantiam dignitatis, tam singulorum quam populorum, assequuntur. Interim mundus adhuc exspectat, petit ut ius et lex condiciones stabilia hominibus et societatibus creent; interim milliones hominum sub oppressione et arbitrio vivunt. Nihil est illis certum: nec domus, nec bona, nec libertas, nec honor; et sic in corde eorum ultimus radius serenitatis, ultima scintilla ardoris, extinguuntur. In nostro Nativitatis message anno 1944, ad mundum totum exultantem de democratia et ardentem eam esse,

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locuti sumus.

[*Latin ed. p. 261*]

Acts of Pope Pius XII, 261. We have endeavored to expound the highest moral principles of a just and healthy democratic order. Today, many fear that confidence in such an order may be diminished by the stark contrast between "democracy in words" and the concrete reality. If We raise Our voice at this moment, it is not to discourage the many good intentions that have already been put into action, nor to depreciate what has been achieved thus far, but solely out of the desire to contribute, in whatever way We can, to an improvement of the present state. It is not yet too late for the peoples of the earth, through a common and loyal effort, to implement the conditions essential not only for true security and general prosperity, or at least for the establishment of a tolerable way of life, but also for a beneficial order of freedom.

THE YOUTH

A primary concern makes this common effort necessary: the well-being of youth and the family. The Church, a tender mother, is not the only one who fears for the fate of the young. In some countries, the younger generations suffer, from adolescence and even from childhood, from languor, from physical and spiritual anemia, caused by material poverty and all its attendant miseries, by the inadequacy or even complete absence of family life, by the lack of education and instruction, or finally, perhaps, by long years of imprisonment or exile. In other peoples, however, who live in better conditions, dangers of a different kind – often stemming from excess of comfort and pleasure – threaten, and how sadly! – the physical and moral health of the young.

But here is something even more serious, and which makes the evil more difficult to cure: the general crisis, prolonged indefinitely, with the disturbances it provokes, and with the uncertainty of tomorrow that it inevitably brings, sows in the hearts of the growing youth distrust towards the older generation, holding them responsible for all the evils they suffer, skepticism regarding all principles and all values that the latter have so highly extolled and passed down to them. There is a serious danger that numerous young people, poisoned by these unhealthy influences, will end up falling into absolute nihilism. Woe to the peoples on the day when the sacred flame of faith, of ideals, of readiness for sacrifice, of the spirit of dedication, is extinguished in the soul of the youth! For how long such a state of affairs may last, what will become of their destiny?

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Commentarium Officiale. LA FAMIGLIA.

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In una condizione simile di precarietà e di incertezza, che può persistere a lungo, si trova anche la famiglia, questo naturale vivaio e questa scuola, dove l'uomo di domani cresce e si prepara. Notizie strazianti ci giungono dai territori più provati sulla miseria della famiglia, della giovane, della donna. Tragica, soprattutto, è la condizione di quei focolari – se ancora si possono chiamare tali quei gruppi erranti – su cui la fedeltà dei coniugi alla legge di Dio aveva attirato la benedizione di una ricca corona di figli. Dopo aver spesso pagato, più di altri, il loro tributo di sangue durante la guerra, devono oggi, in particolare, soffrire le conseguenze della generale mancanza di abitazioni e di viveri. Ora, certamente, Dio non manca alla sua parola, come insinuano i sorrisi degli egoisti e dei beffardi; ma l'incomprensione, la durezza, il malvolere altrui rendono la vita pesante e quasi insopportabile agli eroi del dovere coniugale. Soltanto, infatti, un vero eroismo, sostenuto dalla grazia divina, può mantenere nel cuore dei giovani sposi il desiderio e la letizia di una numerosa prole. Ma quale umiliazione è per il mondo di essere caduto così in basso, in uno stato sociale così contrario alla natura! Davanti a Dio, davanti alla dolorosa verità, invochiamo con tutte le nostre forze un pronto rimedio, e confidiamo che questo nostro grido di angoscia risuoni fino alle estremità del mondo e trovi un'eco nell'anima di coloro, i quali, preposti alla cosa pubblica, non possono ignorare che, senza una famiglia sana e vigorosa, un popolo e una nazione sono perduti. Non vi è forse nulla che così urgentemente esiga la pacificazione del mondo, quanto l'indicibile miseria della famiglia e della donna! NON TEMETE! Qual è, però, la realtà? Chi oserebbe affermare che i due anni trascorsi dopo la cessazione delle ostilità abbiano segnato notevoli passi in avanti nel sentiero della restaurazione e del progresso sociale? Nel vedere succedersi le infruttuose conferenze, allungarsi la serie delle trattative interrotte o differite, i popoli, amaramente delusi nel loro desiderio di ordine, di pace e di ricostruzione, finiscono col perdere fiducia e pazienza. E noi non vogliamo muovere accuse. Davanti ai nostri occhi abbiamo un fine più alto che di portare un giudizio sul passato; noi tendiamo a prevenire nuovi e più gravi mali in un prossimo o in un remoto avvenire.

[*Latin ed. p. 263*]

263. In the time of Pope Pius XII, in times of profound disturbance of spirits and of astonishing events, We place all Our trust in God, Father of our Lord Jesus Christ, and Lord of those who rule, and, after God, in the faithful of the whole world. Therefore, We address these words to them, which the Divine Master repeated to His disciples: "Fear not!" For if there is anything today that should inspire fear, it is fear itself. There is no worse counselor, especially in the present circumstances. It serves only to cause dizziness, to blind, to turn away from the straight and sure path of truth and justice. Impious and unscrupulous false prophets spread, with cunning

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and violence, conceptions of the world and of the State that are contrary to the natural order, anti-Christian, and atheistic, and, as such, condemned by the Church, particularly in the Encyclical *Quadragesimo Anno* of Our great Predecessor, Pope Pius XI. Neither the difficulties of the moment, nor the crossfire of these propagandas, must frighten or mislead you. Fear, ashamed of itself, excels in disguise. Thus, in some, it is veiled with the deceptive guise of a supposed love for the oppressed; as if suffering peoples could benefit from falsehoods and injustices, from demagogic tactics, and from promises that will never be fulfilled! In others, instead, it disguises itself with the appearances of Christian prudence, and under this pretext remains silent, when duty demands that the rich and the powerful be told the fearless "Non licet," that they be openly warned: It is not lawful, in order to obey the lust for profit or for dominion, to deviate from the unwavering line of Christian principles, the foundation of social and political life, which the Church has repeatedly and clearly reminded to the men of our time. To you, especially, We extend the invitation to collaborate without reservation in the coming of a public order that implements, to the highest possible degree, a sound economy and social justice, so that those who profit from class struggles may be deprived of the opportunity to entice the disillusioned and the deprived of this world, portraying Christian faith and the Catholic Church not as an ally, but as an enemy. By the arrangement of Divine Providence, the Catholic Church has developed and promulgated its social doctrine. It indicates the path to be able to follow, and no fear of losing goods or temporal advantages, of appearing less devoted to modern civilization, or less national, or less social, should authorize true Christians to deviate, even by a single step, from this path. 1 1 Second Corinthians, I, 3; First Timothy, VI, 15.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Commentarium Officiale. LA PACE. Di fronte alla triste realtà dei funesti e molteplici conflitti, che così dolorosamente lacerano oggi il mondo e gli sbarrano il cammino della pace, sarebbe ugualmente colpevole chiudere gli occhi per non vedere o incrociare le braccia per non agire, adducendo come scusa che non vi è più nulla da fare.

Più nulla da fare? Precisamente quando i cristiani possono opporre a tante esitazioni dissolventi e soffocanti quel valore intrepido, il quale, più che la felice esuberanza di una ricca natura, è la manifestazione di una forza soprannaturale, alimentata dalle virtù teologali della fede, della speranza e dell'amore?

In virtù di questa forza, una grande corrente d'aria pura passerà attraverso il mondo, dissipando l'atmosfera di panico e di pessimismo che minaccia di contaminarlo; gli occhi dissigillati si apriranno alla chiara visione della verità e della giustizia; gli sviati, di buona fede e

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di buona volontà, scopriranno la strada per uscire da uno stato divenuto quasi intollerabile e incamminarsi verso l'adeguamento dei contrasti apparentemente insormontabili.

Poiché per coloro che vedono le cose nella luce dell'ordine divino, non vi è dubbio che anche nei più gravi antagonismi d'interessi umani e nazionali vi è sempre posto per un pacifico accomodamento.

Non è forse questa la missione del cristiano, del cattolico, nel vortice delle agitazioni sociali e politiche del tempo presente? Ecco appunto la ragione dell'odio che nutrono verso la Chiesa tutti coloro che, vivendo dei dissensi e dei conflitti, hanno a cuore di attizzarli sempre più. Essi sentono quasi per istinto che la Chiesa, stabilita da Dio come rocca di fratellanza e di pace, non può patteggiare con gli idolatri adoratori della violenza brutale, delle lotte esterne o intestine per la egemonia universale.

Questa osservazione dovrebbe essere sufficiente per riempire voi, cattolici, di santo orgoglio, poiché l'odio, con cui è perseguita, mette in luce la grandezza spirituale e morale della Chiesa e della sua azione per il bene dell'umanità. Siate consapevoli di tale grandezza! Essa significa missione, dovere, responsabilità.

Non invano la Provvidenza divina ha disposto che, forse più profondamente che adesso, si manifesti in tutti i membri della Chiesa sulla terra la coscienza di una forte comune appartenenza allo stesso Corpo mistico. Che se anche lo sforzo delle oscure potenze della decomposizione, della discordia e della distruzione si estende oggi sul mondo intero, tanto più grande ha da essere l'efficacia dell'azione preponderante dei cristiani, delle loro forze di unione, di ordine e di pace.

Quale vero cattolico potrebbe pensare di sottrarsi a così urgente dovere?

[*Latin ed. p. 265*]

265 The Acts of Pope Pius XII are truly [to be] applied. Therefore, let all of you devote yourselves with zeal to this endeavor: be courageous among the fearful, believers among the unbelievers, confident among the discouraged, and lovers among those without love. LOVE Your love is intense and vast as the world. We know this through experience, and we can, in some measure, measure it by the admirable generosity with which Catholics in prosperous lands contribute to alleviate the needs of the most impoverished populations. Indeed, they have given incomparably more than the figures published in some places suggest. To the renewed expression of Our gratitude towards all the donors, We also join, once again, Our fervent exhortation: Let your love not grow lukewarm, but let it expand to new works. There are still many regions from which a cry of distress and supplication rises to heaven. Heaven hears this cry of anguish, but desires to fulfill it through the ministry of your charity. The words of Christ: "Every time you did something for one of the least of my brothers, you did it for me," can also be

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inverted, saying equally: The good that each of you has done to a neighbor in need, you have done to Christ. Christ Himself helps, in you and for you, the poor and the destitute. Therefore, with the blessed certainty that Christ lives and works in each of us, We say to all Our sons and daughters throughout the universe: Resist strongly in the faith! The future belongs to believers, not to skeptics and doubters. The future belongs to the strong, who firmly hope and act, not to the timid and the irresolute. The future belongs to those who love, not to those who hate. The mission of the Church in the world, far from being finished and obsolete, faces new trials and new endeavors. The duty entrusted to you by Providence in this crucial hour is not to conclude a languid and pusillanimous peace with the world, but to establish for the world a peace truly worthy in the sight of God and of men. To implore this peace—which humanity cannot achieve with its own strength—from the divine mercy upon the poor, torn, and afflicted earth, is a duty that all, pastors and flock, must fulfill with ardent zeal, especially in this month consecrated to the Heart of the Divine Redeemer. 2 2 MATTHEW, XX V, 40. 19 - ACTA, vol. XIV, n. 8. — 15-7-947.

[*Latin ed. p. 268*]

Acta 268. Apostolicus NUNTIUS Sedis Commentarium Officiale RADIOPHONICUS CHRISTIFIDELIBUS DATUS E TOTA CANADIA OB CONVENTUM MARIALEM IN URBE OCTAVIA COADUNATIS. *C'est avec une douce et paternelle émotion que Nous, en esprit, nous rendons au Congrès Marialis d'Ottawa et que, par la voie des ondes, Nous adressons à Nos chers fils, qui s'y trouvent réunis dans un unanime élan de piété envers la Mère de Dieu, notre Mère, l'expression de Nos encouragements, de Nos félicitations, de Nos vœux. S'il est vrai, comme l'a dit Bossuet, que « quand Jésus entre quelque part, il y entre avec sa Croix », il est également vrai qu'il n'y entre jamais sans Marie. Le Canada, lorsqu'il accueillit la Bonne Nouvelle que, au prix de leurs sueurs et de leur sang, lui apportaient d'intrépides Missionnaires, ne pouvait faire exception à cette règle d'or, à cette économie divine. Le jour où Jacques Cartier plantait la Croix sur les rives du Saint-Laurent et sur chaque point où il abordait, — la montrant du doigt aux sauvages et levant les yeux vers le ciel, — le jour où, appliquant contre un arbre une image de Marie, il lui confiait le salut de son expédition atteinte par la maladie; Jésus prenait possession de votre terre, avec sa Croix, avec sa Mère. Bien humble entrée? Voyez donc! N'est-ce pas plutôt le prélude d'une marche triomphale qui ne cessera de progresser? et dont les solennités d'aujourd'hui, avec tout leur éclat, ne marquent qu'une nouvelle étape, un stade préparatoire à de nouveaux triomphes de Jésus, de sa Croix, de sa Mère? A mesure qu'elle se déroule depuis plus de quatre siècles, la voix des foules, loin de se taire, s'est faite plus sonore, plus vibrante, plus enthousiaste, dans l'hosanna au Béni qui vient au nom du Seigneur, dans la louange à Celle par qui il est venu. Et

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sans qu'elle se tût, est venue se joindre, puissante, la voix du bronze qui, sur l'initiative de Champlain, s'est mise, en 1634, à sonner, comme dans la mère patrie, l'Angelus du matin, du midi et du soir, la voix des pierres aussi qui, à leur tour, se sont mises à chanter, dans des centaines et des centaines de chapelles et d'églises, le nom de la Reine du ciel et de la terre, proclamée souveraine du Canada. Consacrant à Marie, le 8 Décembre 1635, toutes les missions présentes et futures du Canada, Saint Jean. *Datus die 19 mensis Iunii a. 1947. Panégyrique de St Jean, premier point. 1

[*Latin ed. p. 269*]

Acta Pii PP. XII 269: Brébeuf et ses compagnons dédièrent un humble sanctuaire à l'Immaculée Conception sur un petit fortin; ainsi fut le berceau de la vaste et opulente cité de Québec, où se dresse aujourd'hui le temple de Notre-Dame-des-Victoires. Depuis lors, quelle floraison! Témoignage encore plus éloquent celui du sang des martyrs, du zèle des apôtres, évêques, prêtres, religieux et religieuses, depuis les Ordres les plus anciens jusqu'aux familles religieuses les plus récentes et aux nombreuses phalanges de l'apostolat laïque; tous, voués au culte et au service de la Mère de Dieu, se sont appliqués à la faire connaître, à la faire aimer; tous ont placé sous son patronage leur œuvre d'évangélisation et de sanctification. D'un océan à l'autre, des grands centres industriels aux steppes glacées des Esquimaux; sur toute l'étendue de votre immense patrie, rayonne avec la splendeur de Jésus, le maternel sourire de Marie. Et comment ne pas donner, en cette mémorable circonstance, une mention spéciale aux dignes fils du grand évêque Mazenod, dont le nom même d'Oblats de Marie Immaculée est à lui seul tout un programme, dont l'activité, déployée à Ottawa même, dans cette magnifique Université déjà célèbre, reçoit en ce jour la plus encourageante récompense? Quel chemin parcouru sous le regard de la Vierge Immaculée et quelles perspectives s'ouvrent sur un avenir plus glorieux, et plus fécond encore! Visiblement, la douce étoile a, depuis l'origine, brillé sur l'Église Catholique du Canada; elle continue de briller sur elle et de la protéger. Que toujours, de plus en plus, votre espérance se repose en elle, qui vous conduira par les voies saintes et sûres. À elle Nous vous confions au début de ces radieuses journées mariales. À son amour et à son intercession, Nous confions votre bien-aimée patrie: que par Marie, celle-ci jouisse dans le calme et dans la paix des trésors de la nature dont Dieu l'a favorisée; que, dans la reconnaissance envers le Créateur de tous ces biens, fidèle à le servir, elle poursuive sa mission de charité, venant fraternellement en aide aux poignantes nécessités d'autres peuples. À l'amour et à l'intercession de Marie, Nous vous recommandons; vous-mêmes, chers fils et chères filles, afin que vous gardiez et que vous mettiez en valeur, comme votre bien le plus précieux, l'héritage de foi et de vie chrétienne que vous ont légué vos pères et auquel il Nous est bien doux de rendre en ce moment hommage. Oui, gardez jalousement

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vos magnifiques traditions; défendez-les vaillamment contre tout ce qui pourrait les ruiner ou les affaiblir. Loin de là, soyez bien persuadés que, en elles, votre peuple possède ses meilleures garanties d'avenir. Ouvrez les yeux et, d'un regard large et profond, scrutez l'horizon.

[*Latin ed. p. 270*]

Acta Apostolicae Sedis - Commentarium Officiale 270. Ut conscii sitis obligationibus quae problemata socialia hodierni involvunt, et quae iustitia socialis vobis imponit. Et deinde, uniti esse studete. Participatio vestra communis in eodem pane Eucharistico, affectus vestrus communis ad Matrem caelestem, conscientia responsabilitatis communis quae omnibus fidelibus in eodem territorio incumbit, haec omnia sufficiunt ut in solidarietate magnae caritatis maneatis, ante quam misere cadunt sollicitudines nimis personales et sordidae quae dividere et separare possunt. "Vivite in pace et concordia; et Deus amoris et pacis cum vobis erit." Miserum sit Mariam vobis mediatricem huius pacis et amoris esse!

2. Cum fiducia infinita et absoluta in matrinam sollicitudinem suam erga vos, carissimi filii et filiae, NOVOUS donamus vobis omnibus, congregatis in hoc momento in communi honore Matris Dei, vobis omnibus, episcopis, sacerdotibus et fidelibus, ad amantissimum archidioecesis Ottavae, in hoc anno centenario fundationis eius, et ad pastorem eius devotum, et ad totam terram et populum Canadae, sicut signum optimarum favorum caelestium, Benedictionem Apostolicam.

Carissimi in Christo Iesu: Aperuistis congressum qui memorabilis erit in annalibus gloriosis patriae vestrae. Non est prima vice ut caeli Canadenses perforantur a laudibus ad honorandam illam quam Rex, Rex Regum, voluit honorare. Amplius tres saecula ante, nomen dulcissimum Mariae datum est fluminibus et lacubus, montibus et sinibus in terra vestra, et devotio ad Cor Sacratissimum eius familiam sanctificabat corda. Prima sedes fortasse non erat aliud quam pauca rura rustica ad ripam inferioris fluminis, sed ibi erat ecclesia, dedicata Deo, ad honorandam Conceptionem Immaculatam Mariae. Alii animi fortes venerunt ad penetrandum flumen, et urbs eorum Mariae ipsa esse debet; clamor eorum contra barbaros silvae erat: Ave Purissima! Sed illi primi campeones honoris Mariae, ad gloriam Filii eius, quamvis omni fervore avventicio, nunquam potuerunt imaginari spectaculum quod Canada hodie praebet. In caput nationale, coram eminentissimis repraesentantibus Ecclesiae et Civitatis, millia congregata sunt ad publicam professionem fidei, heritagum divitem Canadae ab antiqua Gallia, et ad rededicandum Mariam Immaculatam patriam quam amant, cuius futurum adhibetur felicitas et prosperitas eorum.

[*Latin ed. p. 273*]

Sacred Congregation, Consistorial Acts 88. SACRED CONGREGATION CONSISTORIAL. DECLARATION. Whereas, recently, certain individuals

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have committed sacrilegious acts of violence against the Most Reverend Father Anthony Santin, Bishop of Tergestinum and Justinopolitanum, the Sacred Consistorial Congregation declares that all those who perpetrated the aforementioned offense incur, according to canon 2543 § 3 of the Code of Canon Law, a special excommunication reserved to the Apostolic See. Given at Rome, on the 24th day of June, 1947. Fr. R. C. Card. Rossi, Secretary. L. S. B. Renzoni, Advisor. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CONCERNING THE TRANSFER OF ORDINARY JURISDICTION – RYUKYU ISLANDS – GUAM. DECREE. In order to better provide for the spiritual care of the Ryukyu Islands, which belong to the Apostolic Prefecture of Kagoshima, this Sacred Congregation has decided, at the request of the Holy See, to entrust these islands to the Apostolic Vicariate of Guam, under the administration of its Ordinary. Therefore, by the present Decree, the Ryukyu Islands are placed under the jurisdiction of the Ordinary, until otherwise provided by the Holy See.

[*Latin ed. p. 274*]

Acts of the Apostolic See - Official Commentary 274, during the time of the Apostolic Vicariate of Guam, with jurisdiction entirely silent concerning the Prefecture Apostolic of Kagoshima. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th of January, in the year of Our Lord 1947. Most Reverend Cardinal FTMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

II. OF SOUTHERN BURMA - CONCERNING AKYAB: DECREE OF SEPARATION AND UNION.

Whereas the Most Reverend Lord Frederick Joseph Provost, titular Bishop of Macrensis in Mauritania, as well as Apostolic Vicar of Southern Burma, and the Reverend Father Thomas Albertus Newman, Apostolic Prefect of Akyab, have presented petitions that the territory comprising two districts, namely Prome and Thayetmyo, be separated from the Apostolic Vicariate of Southern Burma and united to the Apostolic Prefecture of Akyab; and whereas the Reverend Fathers, members of this Holy Congregation for the Propagation of the Faith, having considered the favorable opinion of the Most Reverend Lord Leo Petri Kierkels, titular Archbishop of Salaminensis and Apostolic Delegate in Eastern India, and having deliberated in plenary sessions on the 11th of the month of February, deemed that this transfer of territory, considering the nature of the place and its inhabitants, the direction of roads, and other reasons, should be submitted to the Supreme Pontiff;

This opinion of the Reverend Fathers, having been reported to Our Holy Father Pius Divine Providence, Pope XII, by the undersigned Secretary of this Holy Congregation, in an audience on the 13th day of the same month and year, the Supreme Pontiff approved and confirmed it, and ordered the

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present Decree to be drawn up concerning the matter.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th day of the month of February, in the year 1947.

Most Reverend Cardinal FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 275*]

275. Acta of the Sacred Roman Rota.

SACRED ROMAN ROTA.

Summons by edict.

REGARDING THE NULLITY OF MARRIAGE (VIGO-GANDOLFO).

Since the current place of residence of the aforementioned Mr. Aemilius Gandolfo, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 23, 1947, at the tenth hour, to discuss the matter and reach an agreement, or to affix his signature to the aforementioned doubt, and to set a date for the Rota's deliberation concerning this cause: Whether there exists a nullity of the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aemilius Gandolfo, must, insofar as possible, ensure that he is informed of this edictal summons.

Albertus Canestri, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 17, 1947.

P. Pollicota, Notary.

[French Translation, included for context, not to be translated.]

*Etant inconnu le lieu de la demeure actuelle de Mr Emile Gandolfo, défendeur en cette cause, nous le citons a comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 23 octobre 1947, à 10 heures, pour concorder ou souscrire le doute ci-dessus rapporté, et fixer le jour de la décision de la cause devant la Rote. Gonste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Emile Gandolfo

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devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, June 28, 1947, the Holy Father received in *privata* audience His Excellency, the Reverend Professor GIOACCHINO DIAZ GONZALEZ, who, since February 6, 1946, had been the Extraordinary Envoy and Minister Plenipotentiary of the United States of Venezuela to the Holy See, and who presented to the August Pontiff the new Letters of Credential, by which the Government of that Republic, having elevated the Legation to the rank of Embassy, accredited him as Extraordinary Ambassador and Plenipotentiary to His Holiness. On Monday, June 30, 1947, the Holy Father received in a solemn audience His Excellency, the Reverend Mr. JOHN Victor PEROWNE C. M. G., Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of the Letters of Credential.

SECRETARY OF STATE APPOINTMENTS. By Letters of the Secretary of State dated July 15, 1947, the Holy Father, Pope Pius XII, happily reigning, deigned benignly to appoint the Most Reverend Fathers Cristoforo Berutti, O. P., Zaccaria of San Marino, and Mauro of Grizzana, both of the Order of the Minor Capuchins, Vittore of Jesus and Mary, of the Discalced Carmelites, Raimondo Bidagor, S. I., Giuseppe Rousseau, O. M. L., and Federico Muzzarelli, of the Pious Society of Saint Paul, as Consultors to the Sacred Congregation of Religious.

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

January 9, 1947. The Most Eminent and Reverend Cardinal Tisserant, Eugene, Protector of the "Religieuses Ursulines de Jésus" (Luçon).

February 1. The Most Eminent and Reverend Cardinal Canali, Nicholas, Protector of the Venerable English College of Rome.

[*Latin ed. p. 277*]

Diarium Romanae Curiae 277, February 22, 1947. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Sisters of Saint Marcellinus (Milan). April 2. The Most Reverend and Illustrious Cardinal Fossati Maurilio, Protector of the Sisters of Charity of Saint Mary (Turin). April 11. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Congregation of Franciscan Sisters of Saint Joseph (Buffalo). April 20. The Most Reverend and Illustrious Cardinal Tedeschini Federico, Protector of the International League "Pro Pontifice et Ecclesia." April 30. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Archconfraternity of Saint John the Baptist of the Genovese (Rome). May 2. The Most Reverend and Illustrious Cardinal Bruno Giuseppe, Protector of the Benedictine Sisters of the Divine Providence (Tortona). May.

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The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the College of Saint Bede (Rome). May 12. The Most Reverend and Illustrious Cardinal Salotti Carlo, Protector of the Sisters of the Blessed Virgin Mary (Dublin). May 20. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Sisters of Our Lady (Rome). May 25. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of Charity (Besançon). May 26. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters Auxiliaries of the Souls in Purgatory (Paris). June 13. The Most Reverend Monsignor Dante Enrico, Prefect of the Pontifical Ceremonies. June 20. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Franciscan Missionary Sisters of the Divine Motherhood (Portsmouth). Assistants to the Papal Throne: October 18, 1945. His Excellency, the Most Reverend Monsignor Pérez y Muñoz Adolfo, Bishop of Cordova in Spain. December 28. His Excellency, the Most Reverend Monsignor Diaz y Gomara Michele de Los Santos, Bishop of Cartagena (Spain). Apostolic Protonotary of the first order: June 30, 1947. Monsignor Serafini Alberto (Rome).

[*Latin ed. p. 278*]

Acta Apostolicae Sedis - Official Commentary 278. Apostolic Protonotaries, in the manner of participants: February 23, 1942. Monsignor Henson Edwin (of Valladolid). August 13, 1943. Monsignor McGettigan Patrick, of the Archdiocese of Edinburgh. December 20, 1944. Monsignor Astudillo Alfonso Maria, of the Diocese of Guayaquil. January 22, 1945. Monsignor Roussilhe Joseph Felix, of the same diocese. November 13. Monsignor Alejos y Benavente Emmanuel, of the Diocese of Vich. August 15, 1946. Monsignor Capoano Joseph, of the Archdiocese of Naples. January 18, 1947. Monsignor Giannini Linus, of the Diocese of Apuania. February 10. Monsignor Venanzini Lawrence, of the Archdiocese of Camerino. March 19. Monsignor Mignone John, of the Diocese of Saint Angelo dei Lombardi. May 3. Monsignor Schneider Joseph, of the Diocese of Mainz. June 24. Monsignor D'Arco Albert, of the Archdiocese of Naples. June 11. Monsignor Ratto Horace, of the Diocese of Chiavari. June 18. Monsignor Prati Joseph, of the Diocese of Forlì. June 18. Monsignor Trombetti John Baptist, of the Archdiocese of Bologna. Domestic Prelates of His Holiness: 1913. Monsignor Hidalgo Alfred, of the Archdiocese of San José of Costa Rica. Monsignor Atkins Alhano, of the Archdiocese of Liverpool. July 1. Monsignor Dunne Nathaniel Richard, of the Diocese of Middlesborough. May 9, 1944. Monsignor Hayes Thomas A., of the Diocese of Galloway. Monsignor DaSilva Gonçalves Dominic, of the Archdiocese of Braga. November 13. Monsignor Copenolle Louis J., of the Diocese of Lafayette. November 28, 1945. Monsignor Seroczynski Felix, of the same diocese. Monsignor Aichinger Michael J., of the same diocese. December 21. Monsignor Franey Louis Joseph, of the Diocese of Rockford. Monsignor Dono van Guglielmo Joseph,

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of the same diocese. Monsignor Nix Charles Silas, of the same diocese. Monsignor Hans Joseph E., of the Archdiocese of Milwaukee. January 25, 1946. Monsignor Delaney Joseph E., of the same Archdiocese. Monsignor Haertle Otto A., of the same Archdiocese. April 13.

[*Latin ed. p. 279*]

Diarium Romanae Curiae 279, 25 Januarii 1946. Reverendissimus Dominus Arnoldus Frederickus P., ex eadem archidioecesi. Reverendissimus Dominus Rohner Theodorus, ex eadem archidioecesi.

29 Januarii: Reverendissimus Dominus Layotte Franciscus, ex dioecesi Tulle. Reverendissimus Dominus Machay Ferdinandus, ex archidioecesi Cracoviae. Reverendissimus Dominus Domasik Stanislaus, ex eadem archidioecesi.

16 Julii: Reverendissimus Dominus Martínez Gregorius, ex eadem archidioecesi.

4 Augusti: Reverendissimus Dominus Bocciolo Dominicus, ex dioecesi Miletópólis.

27 Septembris: Reverendissimus Dominus Ferrari Medardus, ex dioecesi Reggii Emiliæ.

10 Decembris:

HONORES: Per Brevia Apostolica, Sanctissimus Pater Pius XII, feliciter regnans, benignissime dignatus est conferre:

Crucem Grandem Ordinis Sancti Silvestri: 30 Novembris 1946.

Ad Reverendissimum Dominum Dominicum Fernandez y Fernandez Joachimum, Ministrum Reipublicae Chiliensis.

1 Julii 1947.

Ad Reverendissimum Dominum Generalem Perón Joannem D., Præsidentem Rei Publicae Argentinæ.

Commendam Ordinis Sancti Silvestri:

6 Februarii 1947.

Ad Dominum Marchionem Della Chiesa Josephum (Roma).

Placam Ordinis Sancti Gregorii Magni, classe civili:

8 Maii 1947.

Ad Dominum Commendatorium Bronckaert Josephum (Belgicum).

Ad Dominum Commendatorium Demarteau Josephum (Belgicum).

Commendam cum Placa Ordinis Sancti Gregorii Magni, classe militari:

16 Julii 1946.

Ad Dominum Generalem de Brigada Falconieri da Cunha Olympium (Brasil).

Commendam Ordinis Sancti Gregorii Magni, classe civili:

15 Octobris 1945.

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Ad Dominum Manich Iliam Franciscum, ex archidioecesi Barcino.

23 Octobris.

Ad Dominum Cafaro Salvatorem, ex dioecesi Pozzuolii.

26 Octobris.

Ad Dominum Ucelay Marcaida Cirum, ex dioecesi Tenerifensis.

18 Januarii 1946.

Ad Dominum Muñoz Nájar Manuel, ex archidioecesi Arequipensis.

[*Latin ed. p. 280*]

Acta Apostolicae Sedis - Official Commentary, February 8, 1946. To Mr. Riera Cornelia Emanuele, of the diocese of Vich. February 11. To Mr. Garcia Irigoyen Peter (Peru). May 5. To Mr. Cantagalli Ezio, of the archdiocese of Siena. The Knighthood of the Order of Saint Gregory the Great, civil class: December 4, 1944. To Mr. Twomey Richard A., of the diocese of Middlesbrough. February 11. To Mr. Nelson Henry, of the same diocese. October 24, 1945. To Mr. Nolan John M., of the diocese of Paterson. December 10. To Mr. Le Mével George, of the diocese of Nantes. June 28, 1946. To Mr. Cornette Edward, of the archdiocese of Lyons. The Grand Cross of the Order of Saint Sylvester the Pope: January 25, 1946. To Mr. Babuscio Rizzo, noble Francesco (Italy). April 24, 1947. To Mr. Professor Boggiano Pico Anthony, of the archdiocese of Genoa. The Commendatorship of the Order of Saint Sylvester the Pope: March 28, 1945. To Mr. Rotella Placido Amedeo (Rome). February 11, 1946. To Mr. Koechlin Alfonso (Peru). The Knighthood of the Order of Saint Sylvester the Pope: December 16, 1945. To Mr. Pernat Maurice, of the diocese of Trieste and Capodistria. August 16, 1946. To Mr. Fontana Emilio, of the diocese of Bobbio. January 20, 1947. To Mr. Valerio Leone, of the diocese of Vittorio Veneto.

[*Latin ed. p. 281*]

August 13, 1947, Year and Volume XXXIX (Series II, Volume XIV) - No. 9. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF THE SUPREME PONTIFF IN THE SOLEMN CANONIZATION OF BLESSED MICHAEL GARICOITS, CONFESSOR, AND BLESSED ELISABETHA BICHIER DES AGES, VIRGIN, WHICH TOOK PLACE IN THE BASILICA OF THE VATICAN ON JULY 6, 1947. Before the Supreme Pontiff pronounced the decree by which Blessed Michael Garicoits, Confessor, and Elisabetha Bichier des Ages, Virgin, were adorned with the honors of sanctity, the Reverend Father Anthony Bacci, Secretary for Affairs to Princes, in the name of His Holiness, spoke these words: "It has already been decided by the Supreme Pontiff to solemnly add the Blessed Michael Garicoits and Elisabetha Bichier des Ages to the list of the Saints. Therefore, let all who are present here attend and raise up your minds and spirits. From heaven, a heavenly light illuminates the Supreme Pontiff, who is now about to pronounce his infallible judgment. Let us,

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with humble prayer, commend these heavenly souls, whom Peter, while living and speaking, will soon adorn with the insignia of sanctity, to God, and to Him we offer ourselves and all that we have." Then, the Most Holy [Pontiff] solemnly pronounced from the Chair: "For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, by the authority of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring divine assistance, and after having heard the votes of the Venerable Brothers [cardinals], We declare and define that Blessed Michael Garicoits and Blessed Elisabetha Bichier des Ages are Saints."

[*Latin ed. p. 282*]

Acts of the Apostolic See – Official Commentary of the Holy Roman Church, by the Council of Cardinals, Patriarchs, Archbishops, and Bishops residing in the City; We decree and define that Blessed Michael Garicoïts, the confessor, and Saint Elizabeth Bichier des Ages, the virgin, are Saints, and We add them to the Catalogue of Saints, establishing that their memory ought to be devoutly observed each year on the day of their birth, namely, the fourteenth of May for Michael Garicoïts and the twenty-sixth of August for Elizabeth Bichier des Ages, by the entire Church. In the name of the Father, and the Son, and the Holy Spirit. Amen. HOMILY. MOST HOLY FATHER, TO OUR VENERABLE BROTHERS, OUR BELOVED SONS: Whoever considers the events concerning the Catholic Church through the lens of history, easily perceives two forces and impulses, sometimes hidden, sometimes openly opposed to each other, which strive to influence the course of time and the will of men, and to draw them to different goals and to different outcomes. There are those who, with no regard for the precepts of the Christian doctrine, and even with contempt, endeavor to uproot them from the minds of men, and with all their power to attack, extinguish, and utterly destroy the faith in supernatural things, divine hope, and that divine charity which springs from them and is strengthened by them. Concerning their way of thinking and acting, it can truly be affirmed that, as the most holy old man Simeon foretold when he took the infant Jesus into his arms: "Behold, this child is appointed ... for a sign, to which many shall oppose themselves." On the other hand, there are certainly those who, with a confident, zealous, and generous spirit, desire to engage in the peaceful struggles of religion; and after, with the help of God, having adorned themselves with all virtues, they step into the open field, and not only... And Simeon blessed them and said to Mary his mother.

[*Latin ed. p. 283*]

Acta Pii PP. XII 283: They strive to reform and eradicate the vices and corruptions, but they also seek, by all means and reasons possible, and

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especially through the splendor of their sanctity, to draw back to Christ and to the Church those who have strayed, with tireless zeal and effort. Among these, there have been two saints, whose glory we recently added with great joy to the ranks of the blessed; and both, joined by a most pious bond, lived in those turbulent times, when public and Christian affairs were greatly endangered in Gallia by disturbances, seditions, and even by the fires of war. In this grave crisis, Michael Garicoïts, perceiving that the root of these evils lay primarily in the fact that public and private morals, alienated from divine law, lacked any solid restraints, and were therefore miserably dragged along a downward path towards the allurements of pleasure, extreme license, and every kind of vice, rightly understood that it was absolutely necessary to restore Christian life and Christian virtue to the people. To this end, not only did he himself work tirelessly throughout the course of his life, but he also founded a sodality of priests, whose task it would be to promote such a work as widely as possible in villages, towns, and cities, and especially among the lower classes of the people. And if, as is indeed the case, this praiseworthy work has produced so many salutary fruits, it is undoubtedly due, besides the fact that God Himself seems to have sustained and strengthened it with His grace and present help, to the prudence, sagacity, shrewdness, and above all, the piety and outstanding sanctity of its founder. Whenever sudden and laborious difficulties arose, so that they might be overcome, he did not trust in himself, nor in his own strength, but he humbly approached the altar of God, and there, pouring out his fervent prayers, he obtained, with happy success, that he might bring to a perfect outcome the cause which he had undertaken. Therefore, concerning this apostolic man, concerning his heavenly gifts, and concerning his long-lasting...

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